

II.—A SEA-DAYAK DIRGE.—BY THE REV. W.

HOWELL OF THE S. P. G. MISSION, SABU, SARAWAK.

This dirge was recited by a well-known professional wailer called Lemok, and was written down as she recited it. She is blind and her memory is extraordinarily good. She lives in the Undup in a village called Siga, Batang Lupar district.

It was most difficult to write down everything when recited so quickly and the dirge would be very long indeed had I been able to do so. I took down, however, all that was important and sufficient to enlighten any one who wanted to know something about the Sea-Dayak idea of death and life after death.

The Dayak of the dirge is most classical and unless a man is thoroughly conversant with the language he will not understand much. Much as I have been among the Sea-Dayaks—for some thirty-two years now—I had to have several learned Dayaks to explain to me the meaning of a great many words and phrases, before I undertook to translate the dirge. The Dayak of it had been revised twice before it was translated. I owe much to the late Mr. D. J. S. Bailey, formerly Resident of Simanggang, for continual help and valuable advice in the laborious task of translation. The difficulties of rendering Dayak ideas of this nature, especially when involved in Dayak verse, into English of any style, have naturally been very great. And however far these difficulties have been overcome is entirely due to Mr. Bailey, an ever-ready friend and kindly adviser, whose early demise his many Sarawak friends deeply lament. To Mr. H. L. Owen, now Resident of Oya, a word of thanks is due for the care and trouble he expended in type-writing this manuscript for the printers—a difficult task, unless a man is well conversant with the Sea-Dayak language.

The dirge here is divided into two parts: (i) *Nyuran* and *Nyuran Timbal Rumah*, and (ii) *Sabak Nerengkah*.

The two parts differ so that they have to be treated separately.

Let it first of all be understood that a professional wailer may be a man or a woman, a *Manang* (witch-doctor) or an ordinary Dayak. To dare to be a professional wailer, he must be appointed by one of the gods in a dream, and unless so appointed death will be his punishment.

It should be noted that some tribes of the Sea-Dayaks, such as the Saribas, Skrang and part of the Batang Ai, do not use this dirge, and with those tribes who use this dirge there is no restriction between men and women. It is not customary to use the dirge at the death of the very young, and unless the child has cut its teeth no dirge can be used. The dirge is monotoned, and during its progress no musical instrument of any sort is allowed: sadness and weeping are the order of the day. No eating or drinking in the nature of a feast is allowed, and the whole house is in mourning for three days.

PART I.

NYURAN AND NYURAN TIMBAL RUMAH.

This dirge is only used when the corpse is still in the house. Any woman who is gifted in poetry can monotone the *Nyuran* provided she (her soul) does not go beyond the limit of this world. A professional wailer carries herself to Hades.

With the Saribas and other tribes who do not engage a professional wailer when death takes place, all the women in the house and friends from far and near *nyuran* over the corpse.

As soon as life is extinct the corpse is taken out into the reception room (*ruai*), the professional wailer then sits on a swing near the head of the corpse and monotones the dirge. Before she commences, a piece of iron (*papong besi*), a hawk bell (*grunong*), a wire bracelet (*bentok selong*) and a native petticoat (*kain*) are first presented to her. These gifts are indispensable, being supposed to guard her person on entering the region of

Hades. She bites the piece of iron to strengthen her soul, she hangs the hawk bell to the wire bracelet and puts them on to her wrist for a talisman or a good omen (*burong malam**). The petticoat or *kain* is to screen her from the danger of Hades. Unless these gifts are given for her protection she (her soul) will not be able to return from Hades.

The real fee depends entirely on the length of time spent in singing the dirge. As soon as the corpse is taken down from the house to be buried, the dirge ceases. As a rule the fee is either a *kebok* (a small earthenware jar) or an *irun* (a bigger one, which would not cost more than seventy-two cents).

Nyuran.

A Dirge.

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|---|--|
| <p>1—Tanah langgong banget enda tepegai ka nuan ti pumpong ti alai nemu paong pugu sengkenyang.</p> | <p>The level spaces on the mountains where the young sengkenyang plants are found, availed nothing to hold thee back from dying.</p> |
| <p>2—Nama kabuah tinting panjai sangat enda tepegai ka nuan ti sulai ti endor orang ngaga rumah panjai ti nejai ngakar tengang?</p> | <p>Why indeed did the lengthy range of hills whereon men build long houses that stretch straight along like the tengang creeper, avail nothing to hold thee back from perishing?</p> |
| <p>3—Nama kabuah taba sangat enda tepegai ka nuan ti tejula, aki Tenyali Lia, ti endor ngaring ka batang?</p> | <p>And why could the site of the house where tree trunks are rolled away, avail nought to hold thee back from dying, Oh grandfather Tenyali Lia?</p> |

* *Burong malam* means a night omen; it is a kind of grasshopper or cricket.

1.—This refers to farms on mountains. *Sengkenyang* is a lily with white flowers and broad leaves. It is a sacred plant and called by the Dayaks *indu padi* (the mother of paddy). It is planted at the farm when they first dibble their paddy.

2.—Dayaks generally build their houses on hills if they can. *Tengang* is a creeper that stretches long and straight. The bark of it makes durable cords. It is cultivated.

3.—Tenyali Lia, Mengkuli, Jel'u Rengayong, Anggat, Ruai Brambat, etc., are terms of endearment or complimentary titles given to the dead man. It is the custom among the Dayaks to avoid addressing their relatives by their proper names, and a term of endearment, such as one of the above, is substituted.

- 4—Lapa tenong ai bangat
enda tepegai ka nuan
ti rempi, Mengkuli, le-
bu ngapa nuan ngiri
lemai pagi ngabas
puang sigi padi emba-
wang?
And why did the (art of)
water divination avail
thee nought, oh Meng-
kuli? Thou who poured
water into the jar in the
evening and did so in
vain, for in the morning
when examined it was
empty save for a drop the
size of an embawang
paddy seed.
- 5—Lapa tiang bumbong
bangat enda tepegai
ka nuan ti pumpong,
Jelu Rengayong, alai
nuan nyangking ka
tuchong raga mena-
rang?
Why, Oh Jelu Rengayong,
did not the centre post of
the house whereon thou
didst hang the peak-
shaped fancy basket,
avail nought to keep thee
from being cut off?
- 6—Lapa tungkat bangat
enda tepegai ka nuan
ti tumpat, Anggat, le-
bu ngapa nuan man-
tap mansap begrepang
punggang?
And why could the props
of the house avail nought
to keep thee from dying,
oh Anggat, the props that
all vainly thou didst cut,
thou didst level, thou
didst notch at the ends?
- 7—Lapa pengerat bangat
enda tepegai ka nuan
ti tumpat, Ruai Bram-
bat, lebu kra nuan ngi-
kat enggau lambar wi
jernang?
And why, oh Ruai Bram-
bat, could the tie beams
which in vain thou
fastened with the pre-
pared jernang rotan,
avail nought to keep thee
from dying?
- 8—Lapa pemujur bangat
enda tepegai ka nuan
ti tumpur, deh Ulun?
Lebu ngapa kra nuan
digelar Petunjur Balu
Ngenang.
And why, oh Ulun, could
the joists avail nought to
keep thee from dying?
Vain was it that thou
was betitled Petunjur
Balu Ngenang.

4.—In the evening, after the site of a house is cleared, a bamboo about four inches long, filled with water, is stood in the ground on the proposed site of the new house. In the morning the water in the bamboo is examined, and if it decreases considerably, it divines a bad omen and the site must be given up; but if not it prognosticates good luck.

5.—A fancy basket is hung on the central post when the house is being built; and in it are put offerings and charms to bring good luck of every description.

7.—From the fruits of *Jernang rotan*, the natives obtain a red liquid known as "dragon's blood", which they use for staining purposes.

- 9—Lapa sabar ai sangat
enda tepegai ka kita
ti rempi, deh Meng-
kuli? Lebu ngapa kra
ngaga kita baka
pengrijik impun en-
seluang. And why could the wall
at the back of the house
avail nought to keep thee
from dying oh Mengkuli?
All in vain was it to
make thee close-fitting
like the obstruction of
sticks to catch the (tiny)
enseluang fish.
- 10—Lapa gelegar sangat
enda tepegai ka nuan
deh Ruai Danan?
Lebu kra ngelar nuan
baka ijok ijar pung-
gang tembawang. And why could the floor-
ing avail nought to hold
thee back, oh Ruai Da-
nan? All in vain was it
to give thee a title
similar to the ijok (the
Gemuti palm) at the
extremity of the fruit
grove.
- 11—Lapa luan ranggong
sangat enda tepegai
ka kita ti pumpung,
deh Jelu Rengayong?
Lebu ngapa ngengelar
kita penudok benong
tajau Bujang. And why could the dais
where the jars are stored
avail nought to keep thee
from being cut off, oh
Jelu Rengayong? All in
vain was it to have given
thee the title of the centre
seat of the Tajau Bujang.
- 12—Lapa tukang atap
sangat enda tepegai
ka kita ti tumpang
Ruai Brambat? Lebu
ngapa ngengelar kita
reringkap peninggang
sinang. And why could the win-
dow in the roof avail
nought to keep thee from
dying, Ruai Brambat?
All in vain was it to have
given thee the title of the
spring trap to annihilate
the wild civet cat.
- 13—Lapa kita Sengkayau
gesak sangat enda
tepegai ka Menari
Julak ti suyak? Lebu
ngapa kra ngengelar
kita pengelempai
bidak kain samerang. And why could the tie-
beam at the back of the
house avail nought to
prevent thee, Oh Menari
Julak from breaking off
(like a branch) from its
parent stem? All in vain
was it to have given thee
the title of the clothes line
on which the petticoats
are hung.

9.—The back-wall of the Dayak house is made like the obstruction of sticks which are so closely put together that the very small fishes (*enseluang*) cannot go through; and the dirge laments that they were not close enough to prevent the soul of the dead from passing out.

11.—*Tajau Bujang* is a jar of middle size.

- 14—Lapa anchau tikai
 sangat enda tepegai
 kita ti sulai, deh
 Menyawai? Lebun-
 ga-pa kra ngengelar kita
 anchau tikai baka
 pasir dikemeran ka
 radai baya butang.
- And why could the mats
 that are spread avail
 nought to keep thee back
 from dying, oh Menya-
 wai? All in vain was it to
 have bestowed on thee the
 title—the mats that are
 spread out like a far
 stretching sand bank—
 the basking place of the
 crime-laden crocodile.

Nyuran Timbal Rumah.

*The reply of the house
 to the Dirge.*

- 15—Enti kami pengali en-
 da tau diransi kita,
 alai ngading orang ti
 rempi; tau me kami
 digeglar kita baka ta-
 nah tinggi, tugong
 rengguang.
- As for us—the sleeping
 places—you cannot lay
 blame upon us when you
 recall to memory those
 who died; we are only
 aware that you betitled
 us the raised land—the
 land crab-heaps.
- 16—Enti kami bilek enda
 tau diransi kita, alai
 ngading orang ti te-
 ketik: tau me kami
 bilik digeglar kita
 baka tasik ngumbang
 Tangkang.
- As for us—the rooms—you
 cannot lay blame upon us
 when you recall to
 memory those who died;
 we are only aware that
 you betitled us the sea in
 the direction of Oyster
 Island
- 17—Enti kami panggal
 pandak enda tau di-
 ransi kita, alai nga-
 ding Menari Julak ti
 suyak; tau me kami
 panggal pandak dige-
 gelar kita baka anak
 munsang di rajang.
- As for us—the pillows—
 you cannot lay blame
 upon us when you recall
 to memory Menari Ju-
 lak's death; for we—the
 short pillows—are only
 aware that you had be-
 titled us the young mun-
 sang amidst the orchids.
- 18—Enti kami pua enda
 tau diransi kita, alai
 ngading orang ti lela;
 tau me kami digege-
 lar kita baka lamba
 tekalong pundang.
- As for us—the blankets—
 you cannot blame us
 when you recall to
 memory those who died;
 we are only aware that
 you betitled us the young
 tree—tekalong pundang.

16.—The island at the mouth of the Batang Lupar is called *Tangkang* by the Dayaks and *Triso* by the Malays; it is a well-known hunting-ground for oysters. This means the room is immoveable like the island.

18.—*Tekalong pundang* is the title given to the blankets. *Tekalong* is a species of bread-fruit tree, the bark of which is made into loin clothes, coats, blankets and mosquito-curtains. Up-country Dayaks still use the bark for those purposes.

- 19—Enti kami kibong enda tau diransi kita, alai ngading orang ti pumpong; tau me kami digegelar kita pen-yambong jala ram-bang. As for us—the mosquito curtains—you cannot blame us when you recall to memory those who died; we are only aware that you have betitled us the maker of the uncertain casting net.
- 20—Enti kami tepian ai enda tau diransi kita, Ini Mengkuli, alai ngading orang ti rem-pi: tau me kami digegelar kita serambi Ini Manang. As for us—the watering places—you cannot lay blame upon us, Grand-mother Mengkuli, when you recall the memory of those who died; we are only aware that you betitled us the shelter of Grand-mother Manang's plangka.
- 21—Enti kami dapur enda tau diransi kita, alai ngading orang ti tumpat; tau me kami digegelar kita pema-lai Kiai—Raja Jejenang. As for us—the cooking places—you cannot lay blame upon us when you recall the memory of those who died; we are only aware that you betitled us the state-room of Kiai—Raja Jejenang.
- 22—Enti kami abu redak enda tau diransi kita, alai ngading orang ti suyak; tau me kami digegelar kita karak mau Empanang. As for us—the fine ashes—you cannot blame us when you recall to mind those who died; we are only aware that you betitled us the heaps of gold of Empanang.
- 23—Enti kami paping lulik enda tau diransi kita, alai ngading orang ti teketik; tau me kami digegelar kita rarik sembong sa kengkang. As for us—the burnt ends of the fire-logs—you cannot blame us when you recall to mind those who died; we are only aware that you betitled us a piece of sembong that has been chiselled out.

19.—“Maker of the uncertain casting net” is the title given to the mosquito-curtain. This means that if the mosquito might come in, so the soul might go out.

20. Grand-mother *Mengkuli* is the title given to the wailer. *Plangka* is a propitiatory offering on behalf of a sick person. For full explanation see Howell and Bailey, *Sea-Dyak Dictionary*, page 131.

21. *Kiai Raja Jejenang* means a cat.

22. *Empanang* is one of the tributaries of the Kapuas River, where gold was found once.

23. *Sembong* is a piece of brass about the size of one's finger hollowed in the centre and about a little over an inch long; used by women for the *rawai*; many are threaded together into a ring.

- 24—Enti kami ator tungku enda tau diransi kita, alai ngading orang ti pambu; tau me kami digegelar kita penetai apai andau jarang. As for us—the supports of the cooking-pots—you cannot blame us when you recall to mind those who died; we are only aware that you betitled us the scatterer of the widely-apart stars.
- 25—Enti kami jangka para enda tau diransi kita, alai ngading orang ti lela; tau me kami digegelar kita baka ruit mata brayang. As for us—the forked sticks supporting the hearthshelves—you cannot blame us when you recall to mind those who died; we are only aware that you betitled us the fish-spear barbs.
- 26—Enti kami ranjok sendok enda tau diransi kita, alai ngading orang ti repok; tau me kami digegelar kita baka buah temedak melaling batang. As for us—the receptacles for the ladles—you cannot blame us when you recall to mind those who died; we are only aware that you betitled us the temedak fruit that grows on the trunk.
- 27—Enti kami para baroh enda tau diransi kita, alai ngading orang ti runto; tau me kami digegelar kita baka pemupoh bala nyerang. As for us—the lower hearthshelves—you cannot blame us when you recall to mind those who died; we are only aware that you betitled us the one who challenges the assaulting army.
- 28—Enti kami para tengah enda tau diransi kita, alai ngading orang ti rebah; tau me kami digegelar kita pengengkah tras klibak garam Rajang. As for us—the middle shelves of the hearth—you cannot blame us when you recall to mind those who died; we are only aware that you betitled us the place on which is put the large hard lump of Rajang salt.

24. The supports of a Dayak cooking-pot are three stones placed apart like stars.

26.—Receptacles of the Dayak ladles are made of large bamboo. The ladles are stood in the bamboo which is hung up.

27.—The Dayak hearth has three shelves; the top one used for pots and pans, etc.; the middle one for fire-wood; and the lowest for salt-meat, fish, etc.

28.—*Rajang salt* means salt made from the nipa palm of the River Rajang.

- 29—Enti kami para tisi enda tau diransi kita. Sregigi indai ruai peridi, alai ngading orang ti rempi; tau me kami digegelar kita baka moa-ari nya-di sarat betekang. As for us—the hearth-shelves on the side—you cannot blame us when you recall to mind those who died, Oh Sregigi, mother of the prolific pheasant; we are only aware that you betitled us a mass of rainladen clouds.
- 30—Enti kami pemanggai tikai enda tau diransi kita, alai ngading orang ti sulai; tau me kami digegelar kita baka reban rangkai lama diganggang. As for us—the mat shelves—you cannot blame us when you recall to mind those who died; we are only aware that you betitled us the dry felled jungle that has been long suspended.
- 31—Enti kami sadau enda tau diransi kita, Ini Tajau, alai ngading orang ti lenyau; tau me kami digegelar kita kamarau nganti nebang. As for us—the garrets—you cannot blame us, Oh Grand-mother Tajau, when you recall to mind those who are lost; we are only aware that you betitled us the drought that lingers for the felling to take place.
- 32—Enti kami lugu enda tau diransi kita, Ini Sanu, alai ngading orang ti pambu; tau me kami digegelar kita baka grugu batu galang. As for us—the baskets with covers—you cannot blame us, Grand-mother So-and-So, when you recall to mind those who died; we are only aware that you betitled us the great river-boulders.
- 33—Enti kami lanji enda tau diransi kita Ini Mengkuli, alai ngading orang ti rempi; tau me kami digegelar kita betiang ka wi danan bekrang. As for us—the paddy baskets—you cannot blame us, Grand-mother Mengkuli, when you recall to mind those who died; we are only aware that you betitled us as having posts of the stunted danan rotan.

29.—*Sregigi, Mengkuli, Menari Julak*, etc., etc. are titles given to the wailer.

33. *Danan* is a kind of gigantic rotan.

- 34—Enti kami gentong enda tau diransi kita, tengkurong rekong Ini Rengayong; tau me kami digegelar kita glong kulit entli tawang. As for us—the paddy bins—you cannot blame us, Oh Grand-mother Rengayong with the sweetest of voices; we are only aware that you betitled us the circlet of bark of the marsh-grown entli tree.
- 35—Enti kami tajor nikol enda tau diransi kita, Ini Ulun, alai ngading orang ti tusor; tau me kami digegelar kita penudok rintong kenyang. As for us—the darksome corners of the garret—you cannot blame us, Darling Grandmother, when you recall to mind those who have died; we are only aware that you betitled us the place for the crammed-full bees' nest.
- 36—Enti kami kasau anak enda tau diransi kita, Ini Menari Julak, alai ngading orang ti lama suyak tau me kami digegelar kita rembak buloh lalang. As for us—the small rafters—you cannot blame us, Oh Grandmother Menari Julak, when you recall to mind those who have long departed; we are only aware that you betitled us the young shoots of the bamboo lalang.
- 37—Enti kami kasau indu enda tau diransi kita, Ini Endu, alai ngading orang ti pambu: tau me kami digegelar kita lamba kayu purang balang. As for us—the main rafters—you cannot blame us, Oh Grandmother Endu, when you recall to mind those who have long departed; we are only aware that you betitled us the young tree called purang balang.
- 38—Enti kami peletar enda tau diransi kita, Ini Tuan, alai ngading orang ti danjan: tau me kami digegelar kita baka kapar pinjar bala nyerang. As for us—the laths—you cannot blame us, Oh Grandmother Tuan, when you recall to mind those who died; we are only aware that you betitled us the innumerable muskets of an assaulting army.

34. The *entli* tree grows on the marsh; the bark of it is used for making paddy bins.

- 39—Enti kami penyanggit enda tau diransi kita, Gam Rapi, alai ngading orang ti teluit; tau me kami digegelar kita penyanggit pisit jarang tanchang. As for us—the laths to which the roof-covering is tied—you cannot blame us, Oh Close-fitting Molar-Tooth, when you recall to mind those who died; we are only aware that you betitled us the close-fitting laths on which the roof-covering is tied far apart.
- 40—Enti kami atap enda tau diransi kita, enggat seput jampat Ini Ruai Brambat, alai ngading orang ti tumpat; tau me kami digegelar kita sirap singkap ladang grunggang. As for us—the shingles—you cannot blame us, Oh Grand-mother Ruai Brambat who breathes quickly at intervals, when you recall to mind those who died; we are only aware that you betitled us a piece of grunggang wood shingle.
- 41—Enti kami prabong enda tau diransi kita, tengkurong rekong Ini Jelu Rengayong, alai ngading orang ti pumpong; tau me kami digegelar kita penampung prabong tunggal tulang. As for us—the roof—you cannot blame us, Oh Grand-mother Jelu Rengayong with the sweetest of voices, when you recall to mind those who died; we are only aware that you betitled us the one who can join roofs together with a single beam.
- 42—Enti kami kaki atap enda tau diransi kita enggat seput jampat Ini Ruai Brambat, alai ngading orang ti tumpat; tau me kami digegelar kita penempap sengangap gendang pulang. As for us—the eaves—you cannot blame us, Oh Grand-mother Ruai Brambat who drawest in thy breath quickly at intervals, when you recall to mind those who died; we are only aware that you betitled us the indistinct sound of a beaten drum when a change is made in the time.

42. When the Dayaks change the tune of their drum the commencement of the new tune is indistinct, being beaten so gently.

- 43—Enti kami pugu tanju enda tau diransi kita, sedu landu Ini Endu, alai ngading orang ti pambu; tau me kami digegelar kita indu siru jampat nembu ka rambu ubong benang. As for us—that part of the open verandah that is just below the eaves—you cannot blame us, Oh Grand-mother Endu, thou that showest prolonged indications of satiety after meals—when you recall to mind those who died; we are only aware that you betitled us the woman that takes pains and quickly finishes the woven cloth with its fringe of thread.
- 44—Enti kami tanju tengah enda tau diransi kita, Ini Bujang Bungah, alai ngading orang ti rebah; tau me kami digegelar kita pengengkah tras slangking kijang. As for us—the middle part of the open verandah—you cannot blame us Oh Grand-mother Bujang Bungah, when you recall to mind those who fell: we are only aware that you betitled us the place where the pole of slangking kijang wood is set up for the Feast.
- 45—Enti kami tanju atau enda tau diransi kita, kangau parau, alai ngading orang ti lenyau; tau me kami digegelar kita penganchau bidai pakan plintang. As for us—the upper part of the open verandah—thou canst not blame us, Oh thou that callest with a loud voice, when thou dost recall to mind those who are lost; we are only aware that thou betitled us the one who spreads the mats that have the woof crossing the warp.
- 46—Enti kami tanju ujung enda tau diransi kita, tengkurong rekong Ini Jelu Rengayong, alai ngading orang ti lama pumpong; tau me kami digegelar kita penempalong bu-rong terbang. As for us—the extremity of the open verandah—you cannot blame us, Oh Grand-mother Jelu Rengayong with the sweetest of voices, when you recall to mind those who were cut off long long ago; we are only aware that you betitled us the one who makes offerings to the winged birds.

44.—*Pole of slangking kijang.* At the feast of *Bekenyalang* Dayaks put up these poles, on the tops of which the wooden Horn-bills are made to perch in order to peck at their enemy's eyes.

- 47—Enti kami pantar enda tau diransi kita, ampan geman Ini Tuan, alai ngading orang ti lama danjan; tau me kami digegelar kita bujang tegar nyadong jalong ranggong bintang.
- As for us—the parts of the reception room directly under the eaves—you cannot blame us, Grandmother Tuan with the beautiful regular teeth, when you recall to mind those who died long ago; we are only aware that you betitled us the strong youth who distributes to the guests large cups of rice-spirit (born on a brazen tray).
- 48—Enti kami penudok enda tau diransi kita, Ini Rajin Tandok, alai ngading orang ti lama repok tau me kami digegelar kita penyandeh julut bau nukang.
- As for us—the seats—you cannot blame us, Oh Grandmother Rajin Tandok, when you recall to mind those who rotted long long ago; we are only aware that you betitled us the place to lean on (just like) a person's shoulder when he is stretched out at length on the floor.
- 49—Enti kami ruai besai enda tau diransi kita, kumbai panjai Ini Menyawai, alai ngading orang ti sulai; tau me kami digegelar kita Sempar Tuai nasak kalingkang jarang.
- As for us—the great reception rooms—you cannot blame us, Oh Grandmother Menyawai, thou with the long drawn out cry, when you recall to mind those who died; we are only aware that you betitled us Sempar Tuai who made the mat with the wide plait.
- 50—Enti kami ruai landong enda tau diransi kita, tengkurong rekong Ini Jelu Remaung, alai ngading orang ti lama pumpong; tau me kami digegelar kita penudok pandong dilulong lumpang.
- As for us—the long reception rooms—you cannot blame us, Oh Grandmother Jelu Remaung, with the sweetest of voices, when you recall to mind those who were cut off long ago; we are only aware that you betitled us the place of the altar surrounded by split bamboos.

49.—The mat with the wide plait is used for offerings to the gods.

51—Enti kami tiang
tengah enda tau di-
ransi kita, Tebah
Dilah, alai ngading
orang ti lama rebah;
tau me kami digegelar
kita pamaras pasu
dagang.

As for us—the centre posts
of the house—you cannot
blame us, Oh Thou of the
Melodious Tongue, when
you recall to mind those
who fell afore-time; we
are only aware that you
betitled us the one who
makes use of the true
paddy measure in trading.

PART II.

SABAK NERENKAH OR A DIRGE TO SETTLE THE DEAD IN HADES.

The time for monotoning this dirge is not fixed, for it depends entirely on convenience; it is not used however until the corpse has been buried. As soon as a professional wailer is obtained the dirge begins. He sits on a swing in the room of the deceased facing towards the sloping roof.* The women friends and relations of the deceased—generally those who have lost parents, sons or daughters—and the bereaved persons sit round the wailer. Every now and then the wailer mentions some pathetic incident in connection with the dead and all burst into a loud and dismal wail. Each one is being reminded of her loss. The dirge can be either long or short according to the wishes of the bereaved persons.

They have to fast for three days (*makai pana*): potatoes and tapioca only are allowed them; and after every meal some food is thrown under the house for the share of the deceased. A light or some fuel is kept burning for the dead for three days, and after that it is thrown under the house and fasting is ended. A neighbour from another room brings to each of the bereaved persons a handful of compressed

* A Dayak house is built on wooden piles and is very often of considerable length. It is divided down the middle by a common passage called the *tempuan* and on one side of this is the common "room" (*ruai*), running the whole length of the house opening straight on to the *tempuan*; on the other side, divided by a wooden partition, are the living rooms. The roof slopes down on either side, the highest part being above the *tempuan*; thus in the living rooms the roof slopes down from the inner wall (which separates them from the *tempuan*) to the outer wall which is very often only one or two feet high. In order to give light and air into the apartment, a large flap of the roof can be raised. And it is facing this sloping roof that the wailer sits.

cooked rice to announce that the tie of fasting for the dead is severed. The wailer might have finished the dirge before, or just finished it towards the end of the fasting day, for—as noted above—the length of the dirge depended entirely on the wishes of the bereaved persons. If the dirge is prolonged, the dead is made to go through many incidents and adventures.

Before the wailer begins the dirge the same present is given, as for the *Nyuran*, and with the same object.

Sabak Nerengkah means “A dirge to settle the dead in Hades.” The universal belief of the Sea-Dayak is that the souls of the dead pass on to Hades to remain there for ever. Hades is the original home of man, whence all come and whither all must go, vast in extent; while this world, to use a Dayak expression, is merely a “borrowed one”. Those tribes that use this dirge aver that, unless the dirge is formally recited on behalf of the dead, the soul of the dead person will get lost in Hades and will not be able to find the house or room of its parents, relations and friends. The dirge therefore is to guide it to its own proper room.

Again, before the wailer begins the dirge, an offering is first set aside for the people in Hades. The offering comprises all sorts of eatables and chewing ingredients. The wailer then requests the Wind-Spirit (*Antu Ribut*) to give the alarm to the people in Hades to announce the arrival of a new-comer. The wind blows so boisterously that it blows down nearly every tree. The wailer then asks *empanyat*, a kind of beetle, to take the offering to Hades, but he, after making a lot of excuses, refuses to go. The bird *kuang kapong* is then asked; but he also makes many excuses and will not go. At last the bird *burong raya* is asked, and without the slightest hesitation it takes the offering to Hades and places it before the people there. With the offering is a small roll of cotton, meant to be used for wiping away their tears. This offering thus placed before them adds to the astonishment of the inhabitants of Hades. According to the idea of the Balau tribe, infants that died before they cut their teeth, were not buried but hung on trees; and they are said to inhabit the intermediate region between this world and Hades. Boys are betitled *Ulup Tekup Tendai*

Luyan Bujang Langga Remengau. Girls are betitled *Dara Rabai Gruda Dayang Sepang Sepaya*. These infants as time goes on grow up to be men and women, they are able to see and know what is going on in this world and in Hades. Some of them visit Hades and tell the people there the meaning of the offering. "Don't you know", say they, "the roll of cotton is the wiper of tears, the offering is the emblem of fasting, for So-and-So, your daughter or son, your grand-daughter or grand-son, is coming?" The people in Hades then begin to eat the offering and to chew the betel-nut, etc. When the dead meets his (or her) relations he is suddenly overcome with fright, and refuses to remain in Hades, desiring to return to this world again; but they tell him it is impossible to return, and are they not themselves an everlasting proof of this?

Sabak Nerengkah.

*A Dirge to settle the
Dead in Hades.*

- | | |
|---|--|
| 1—Tengkurong rekong
aku ditempalong ka
menoa orang ti pum-
pong nepan di pra-
bong tunggal tulang. | My Love with the sweetest
of sweet voices was cast
away to the land of those
that were cut off and took
refuge on the roof tree
built of a single beam. |
| 2—Enggat seput jampat
aku ditempalong ka
menoa orang ti lama
tumpat, nyelikap di
atap ladang grung-
gang. | My Love who was wont at
intervals to respire rapid-
ly, was far-flung to the
land of those who died
long long ago and hid
there beneath a shingle
made of grunggang wood. |
| 3—Ampan geman aku di-
tempalong ka menoa
orang ti lama danjan,
terengkah di ruai Ji-
ram apai Sabengan
Manok Menang. | My Love with the beautiful
regular teeth was far-
flung to the land of those
who died long long ago
and settled down in the
reception room of Jiram
the father of Sabengan
the Victorious Champion. |

1.—"My Love with sweetest voice", and similar phrases in the next seven verses, refer to the wailer. "The roof tree built of a single beam" simply means the roof.

3.—*Jiram, Langkah, Rage* are names of well-known men who died long ago.

- 4—Tebah dilah aku ditempalong ngagai menoa orang ti lama rebah, terengkah di ruai Langkah ti lama rebah, laya tumbang. My Love with the melodious tongue was far-flung to the land of those who fell long ago, and settled down in the reception room of Langkah who fell long ago—who fell and died.
- 5—Sengki ngeli aku datai di menoa munti Seni, terengkah di ruai Rage ti laya betuboh agi mekang. My Love possessing teeth that meet closely with exactitude, arrived at the land of Munti Seni and settled down in the reception room of Rage who died whilst still young.
- 6—Trinting dabong juring aku ditempalong ngagai menoa orang ti lama tekuing, terengkah di sanding bilik lantang. My Love with the beautiful well-pointed teeth was flung far away to the land of those who died long ago and settled down in an annex built on to the spacious rooms.
- 7—Sikok ruosk aku ditempalong ngagai menoa orang ti lama repok, terengkah di orang ti lama repok ti beserak dudok baka pendok denjang sengkajang. My love with the convulsive sobbing cry was farflung to the land of those who long ago rotted, and settled down with those who rotted long ago, who sit in rows like the fibrous pendok trees alongside the sengkajang trees.
- 8—Kumbai panjai aku datai di orang ti lama sulai, dudok di anchau tikai baka sungai lileh nyegang. My love with the far sounding voice reached the land of those who died long ago and sits on the spread mats that are full, like as a tributary stream is full owing to the fresh in its main river.

5.—*Munti Seni* is the name of a country in Hades.

6.—Some of the Dayaks are in the habit of filing their teeth to sharp points, as they consider it an addition to their appearance. Others file their teeth away and replace with brass teeth.

7. *Senkajang trees* are used for making planks and attaps by the Dayaks.

*Here begins the alarm while the Wind Spirit blows
(see Preface).*

- | | |
|--|--|
| <p>9—Nyau kiroh orang di Pauh Laboh Nyeludang, nyau begau orang di Pupu Tuba Tenchang.</p> | <p>And now the inhabitants of Pau Laboh Nyeludang are troubled, and the people at Pupu Tuba Tenchang have raised the alarm.</p> |
| <p>10—Nyau beserbana orang di menoa Ubi Ara Rumpang, nyau beserbana orang di Serawai Mandai Betangga Tunggang :—</p> | <p>And now the inhabitants of Ubi Ara Rumpang have raised their plaint, and the people at Serawai Mandai Betangga Tunggang have also raised their plaint :—</p> |
| <p>11—"Penglama kitaí di Munti Seni, Wai Luji, nadai kala asai tu, ari pagi tadi migí pen enda nyadi, munyi brui besapi beamang-amang.</p> | <p>"All these years", say they, "have we been at Munti Seni, oh friend Luji, and have never felt like this; from early morn we have been unable to clean the cotton of its seeds—we are like the brui bird vainly feeding its young.</p> |
| <p>12—"Penglama kitaí di Liu Lunchur Mabu, Wai Entaju, nadai kala asai sa hari tu; malu pen enggai nyadi, munyi api mau makai reban lama nyang-gang.</p> | <p>"All these years we have been at Liu Lunchur Mabu, and have never felt like we feel to-day; we have not been able to beat out the cotton though we made noise enough like a blazing fire consuming the long-felled jungle.</p> |
| <p>13—"Penglama kitaí di Mandai Iling, Wai Nyeling, nadai kala asai tu ngasing pen enggai nyadi bekuíng mangka layang.</p> | <p>"All these years have we been at Mandai Iling, oh friend Nyeling, and we have never felt like this; we have not been able to spin successfully owing to the wheels colliding.</p> |

9. *Pauh Laboh, Nyeludang, Pupu Tuba Tenchang*, etc., etc., are names of countries in Hades.

11. *Brui bird* is a Horn-bill (*Anthracoceros convexus*).

- 14—"Entak besergak anak briak bermain lepan. Langkah sayau rebah lama tumbang! Kami ti lelaki ari dini hari tadi ngaga seligi, enggai nyadi nibong sa lampang."
- 15—"Nama leman kitai di Sabayan?" Pia ko ja-ko Jiram. "Ari dini hari dalam tadi malau entran lalu enggai nyadi bebanang punggang."
- 16—"Penglama kitai di Serawai Mandi," pia ko sida ti biak enggau ti tuai "ngaga tragai pen enggai nyadi udah sa pagi rangkai enggai ngena lantang disembang."
- 17—"Penglama kitai di Tanjong Buloh Laung ngaga basong pen enggai nyadi ari kulit entli tawang."
- 18—"Entak beserbana kitai, ploh mampoh nelusor dai, ploh di idong baka grunong gre besi."
- 19—"Ploh dagu baka trutu ambun sa pagi, ploh dada tau alai ngela ka anak punga laki."
- "The young briak birds are gathered together and are playing with the lepan fruits. Alas! What a loss it was when Langkah died years ago! We men, long before dawn, began to make spears from a piece of nibong palm, but could not make them successfully."
- "What is this that is happening to us in Hades?" says Jiram. "From early dawn I have been trying but without success, to fix a band on the shaft of a spear."
- "All these years that we have dwelt at Serawai Mandi," both the old and young exclaim, "it has never been like this, in a whole morning we cannot even shape a shield."
- "All the years that we have been at Tanjong Buloh Laung it has never been like this, we cannot even make a basong from the bark of the entli tree."
- "Therefore we complain of the perspiration that inundates the forehead and pours down the nose, drops of perspiration the size of the little hawk-bells."
- "The perspiration of the chin is like the flow of the morning dew, and on the breast there is sufficient to bathe a male child."

17.—*Basong* is a carrier's basket made from the bark of a tree; this kind of basket is carried or used on the war path, or in setting pig traps; the mouth is large and the bottom very narrow. The *entli tree* grows on hills and is much used by Dayaks for its fine bark; hawk-bells are attached to the coat or waist-cloth by way of adornment.

- 20—"Peda kra ploh blakang kitai! Baka enseluang ikan kali, ploh tuboh kitai baka tengkujoh ujan sa hari. "See the perspiration on our backs! It is like the enseluang kali fish, and the perspiration on our bodies is like a sudden fresh after a day's rain.
- 21—"Peda kra ploh dai baka ujan sa hari laboh beteratak, plohidong baka grunong burai tenggak. "See the perspiration of the forehead like the rainfall of a whole day! The perspiration of the nose like the hawk-bells on a necklace.
- 22—"Mandi me kitai wai Luji, ka ai bekasai langkang, pegai kendi kitai ti betandok jengang, prempong ka tangkong labu dalang, pegai pugu entemu langkang, klamudak olih nyulok di tengkah tebiang. "Come and bathe friend Luji. To the water and let us scour our bodies; bring the brass kettles with the large spouts, hold a number of the horn-shaped dalang gourds; bring a lump of turmeric and the wood that was riven from the stem of the klamudak which grows in precipitous places.
- 23—"Kebu ka pintu bandir tapang, kesai ka le lambai baka kantok ubi pulang." "Fling open the door--the door that is made of the buttress of a tapang tree; send flying the coat that is like the young shoot of the yam pulang."
- 24—"Nyau ngembing dinding baka siring sengkajang, nyau tetigong ka lesong ruan tetunggang. There, they are going along by the wall--the wall that is striped like a piece of sengkajang wood. There, they have run into the paddy pounding mortar that is made of the twisted grained ruan wood.

20.—*Kali* means nothing and is simply put in to rhyme.

22.—*Turmeric* is used by Dayak women for colouring their bodies.

The leaves of *Klamudak* lather like soap and are used as soap by the Dayaks.

23. *Tapang tree* is the special bee tree, the buttress of which is used by Dayaks for doors.

Yam pulang (or *pulai*) is the yam left the previous year in order to grow the following year when the land is farmed again.

- 25—Nyau meraka pala tangga—baka pala asu nengkuang. Nyau nibas tebelayar luar baka tipan sayap burong lelayang. There, they are crossing the top of the ladder—the ladder that is fashioned after the appearance of a long-shaped dog's head. There, they are passing swiftly the end of the house which is constructed after the shape of a swallow's wings.
- 26—Nyau ngejang ka tangga ruan delapan-blas kengkang, nyau ngindik tengah laman ti alai muai ruman sa leman padi emba-wang. There, they are leaving the ruan staircase (a log) with eighteen notches and are treading the open space before the house where the chaff of the emba-wang paddy is thrown away.
- 27—Nyau bekiba ka suka sabang enseluang, nyau ngindik panti renik dada nisik mengkarong labang. There, they are going on the right of the croton and treading on the earth-made steps that are like the breast of the white mengkarong lizard.
- 28—Nyau ngindik jamban gantong tuntun patong sepamalang nyingkang. There, they are treading on the raised log that is about knee-high (from the ground) and which one can scarce step up to.
- 29—Nyau datai di tempukok tanah alai nudok ka genok tangkong labu dalang. There, they reached the mound of earth where the horn-shaped dalang gourds are placed.
- 30—Entak nyau ngesai ka rambut panjai baka sentabai malut batang. There, they are flinging back their long hair: their long hair that is like the sentabai creeper encircling a tree-trunk.
- 31—Nyau ngadu ka sanggol pling sida Dayang Telanjing, baka giling tekuyong pasang. There, they are twisting up their plaits, the Dayang Telanjing, their twisted plaits that are rolled up in the shape of the down-river snail's shell.

27.—(The white mengkarong lizard is possibly *Lygosoma bampfyldei*, Bartlett, a somewhat rare species). Ed.

31.—*Dayang Telanjing* are the fairly goddesses that live among the waterfalls.

- 32—Nyau ngadu ka sanggol tangkong, sida Dayang Mendong, baka tuchong peman-sai jarang. There, they—the Dayang Mendong—are arranging horn-shaped chignons that are like the pointed corners of a coarse fishing-net.
- 33—“Nama ti bemunyi nya tadi, wai Lebu Muji? Ka ngumbai iya Srabandi nadai dipeda angkat ari tisi langit benyang, ka ngumbai nya ribut, wai Ensekut, nadai dipeda kekesut ngesai ka chagai dan lintang.” “What was it that made that sound just now, friend Lebu Muji? If I were to call it the Wind Devil Srabandi it was not seen to rise from the misty horizon! If I were to call it a Wind-Storm, friend Ensekut, it was not seen to disturb the cross-branches of the trees.”
- 34—“Nama ti begu nya, wai Entēju? Orang di Pupu Luba Ditenchang? Lari kitai, wai Muji, bai kendi betandok jengang: pulai kitai, wai Ensikok, bai genok pegai puang.” “What is it that makes that sound, friend Entēju? Is it the people at Pupu Luba Ditenchang? Let us run away, friend Muji, and take with us the brass kettles that have their spouts projecting straight out; let us return home, friend Ensikok, and take with us the empty watergourds.”
- 35—“Ka mandi di ai tepian ninga utai bedendam; nya enda Antu Temeran ka nanggam nanchang? Ka mandi di tepian chuti ninga utai bemunyi; nya enda ka Antu Wi ka nanggam mertang?” “When we went to bathe at the bathing place there is a mysterious noise there; is it not the Spirit of the Temeran who secures and binds people? When we went to bathe at the place where water is drawn there is a noise there also; is it not the Spirit of the Wi rotan who securely binds people?”
- 36—Entak nyau merjok nunda silok plandok tawang, nyungkah nunda penyanggah jelu kijang. There, they spring into the air like the plandok deer and start off abruptly, after the manner of the kijang deer with their heads up.

32.—*Dayang Mendong* is the name of a woman.

33.—*Lebu Muji* a name common to two persons to denote intimate friendship.

- 37—Nyau bekiba ka suka
sabang enseluang,
nyau nigong paong
katunsong layang.
There, they have passed to
the right of the enseluang
croton bush, and have
brushed past the layang
shoe-flower
- 38—Nyau berindas ka
pemulang sumpah ti
bebuah ninting ta-
king; Nyau nujan
tangga ruan delapan-
blas kengkang.
There, they are crushing
under their feet the cro-
ton called pemulang
sumpah that bears seed
on every twig;
There, they are going up
the ruan-wood staircase
with its eighteen steps.
- 39—Bepegai di alau-alau
baka prasau tebu
tengang; nyau meraka
pala tangga baka pala
asu nengkuang.
There, they are holding on
to the railings that are
like a field of tengang
sugar-cane;
There, they are crossing
the top of the staircase
that is fashioned after
a long-shaped dog's head.
- 40—Nyau nujan tempuan
baka sampan Laut be-
dagang; nyau ngem-
bing dinding sanggit
siring sirang sengkaj-
jang.
There, they are going
along the passage of the
house that is as broad as
a Malay trading boat;
There, they are passing the
wall made of sengkajang
plank.
- 41—Nyau bekiba ka lamba
tisir tiang nuju pintu
tapang;
Tama serta nukang
ka lawang ngengkah
ka genok dibai pulai
puang.
There, they are going to
the right of the row of
posts, and straight to the
tapang door;
There, they open the door
and enter, depositing the
water-gourds that they
brought home empty.
- 42—Nyau teginsit di kain
apit berngigit di pa-
pan pinggang:—"Sa-
pa ti nganu kita uchu
enggau jako sangat
kempang?"
Consternation seizes upon
the old women who are
weaving in the house (lit:
the loingirth used when
weaving is moved):
"Who abused thee, grand-
children, who dared to
abuse thee?"

- 43—"Sapa ti mrai kita enggau jako rangkai melintang putang, ngengkah kita enggau jako salah bangat kempang?" "Who abused thee with uncalled-for words without consideration, and who miscalled thee most daringly?"
- 44—"Sapa ti ngachok kita enggau tunjok jari butang, pandang enggau lengan tampong brang?" "Who menaced thee with the forefinger and gave thee blows with the hand?"
- 45—Lalu empai nyaut sa patah mukut padi putong, lalu bedau nibas sa patah bras padi rabong; Now before they answered a word half the size of a small grain of putong paddy, and before they could reply a word half the size of a grain of rabong rice;
- 46—Nyau ngeredongkan tuda Jiram apai Sabengan Manok Menang; Up arose Jiram the father of Sabengan the Victorious Champion;
- Nyau nyungkah tuda Langkah nunda penyungah jelu kijang. And up then arose Langkah abruptly like a (startled) kijang deer with its head upraised.
- 47—Nyaut enggau mulut nyambut ngentupang, nelah enggau dilah antara rang:— Answered (then those that interrogated) with the lips that (as it were) shed blossoms, with melodious tongues between the rows of well-shaped teeth:—
- 48—"Endai! Nadai crang nganu kami enggau jako melintang putang, nadai mrai enggau jako rangkai besundang luntang, nadai ngachok enggau tunjok jari butang, nadai mandam enggau lengan buah brang." "Oh dear no! Nobody abused us with uncalled for words, no one abused us with impudent speech, no one menaced us with the fore-finger, and no one struck us with the hand."

- 49—"Kami ninga utai bedendam di punggang jamban ;
Ninga utai begagai di pala pantai ;
Ninga utai beduru di blakang munggu !" "We heard a mysterious noise at the middle of the bridge ;
"We heard something chasing something else on the top of the bank ;
"We heard a rushing sound behind the hill !"
- 50—"Baik me kita namu lari, uchu—
Ti bemunyi di punggang titi, nya enda Antu Wi, nanggam mertang ?
Ti bedendam di pala jamban, nya enda Antu Temeran ti ka nanggam nanchang ?" "Well was it, grandchildren, that ye knew how to run away—
"That (mysterious) sound at the end of the bridge, was it not the Spirit Wi who secures and binds ?
"That mysterious sound at the bridge-head, was it not the Spirit Temeran who securely binds people ?"
- 51—"Oh, enti pia pansut me kitai ka ruai ;
Kebu ka pintu beanak orang,
Pambus nunda sedudol landak lubang." "Oh, if that is the case, let us all go out to the reception room ;
"Fling open the door that is ornamented with the representation of a human figure,
"Let us all go out like the quills of the earth-dwelling porcupine.
- 52—"Kerembai ka tikai pakan pelintang ; telenga ka klasah belanggah punggang ; telenga ka sana tasak Raja Nudang." "Spread the woven mats. Open the klasah mats that shew their plaited edges ; and open the sana mats that were once prepared by being soaked in hot water by Raja Nudang."
- 53—"Anjong kandi sarang pinang ;
Anjong tambok dilalin kantok demam pengerang." "Bring the case containing the chewing ingredients ;
"Bring the bag decorated with the young demam fern-shoot pattern."

50.—*Spirit Wi*, the spirit of the rotan.

Spirit Temeran, the spirit of the temeran tree.

- 54—Sitak gegulu sida ti indu nganjong baku baka manok indu merembam tansang; Beguai nganjong lengguai bebuntut tuang. Forthwith all the women folk come together bringing the brass betel sirih boxes that look like a hen sitting on her nest of eggs; With haste bring the lengguai chewing cases which still bear upon them the casting marks that have not yet been filed away.
- 55—Sambut enggau kukut jari butang; Trima enggau tapa sabla ngengkang: They are received with the (dainty) forefingers; With the palms that bear the criss-cross lines:
- 56—"Oh! Enti pia pepadah me kita ti mandi tadi sa kayu rumah nesau lawang; Bekumbai kita sa kayu rumah milang orang." "Oh! If so, you who were bathing just now, tell all in this long house to come; "Tell every door, call every one."
- 57—Lalu nyungkah neng-gah rumah panjai jementang; jejengkak nengah awak tempuan lantang; datai di penyurai punggang penyambang. Up get they abruptly and walk through the long straight house; they speed along the spacious passage; until they reach that part of the reception room that is close to the eaves at the end of the house.
- 58—"Angkat kita Bugi" (sayau rempi nadai belantang); "Angkat Jiap apai Imbang." "Up with you Bugi" (Bugi who alas died childless); "Up with you Jilap father of Imbang."
- 59—Entak ngeleduing sida Saliding apai Krandang; jejengkak Briak, tampong Leping; Sintak Ngentuyong Pantong, tampong Sabang; bejalai apai Tanai benama Muyang; begili Jampi, tampong Embuang. Saliding the father of Krandang and others rise hastily; along speed Briak closely followed by Leping; Pantong darts off followed by Sabang; (in their wake) moves the father of Tanai, known as Muyang; Jampi runs (after them) followed by Embuang.

58.—*Jilap, Saliding*, etc., etc., are names of men who died long ago.

- 60—"Mupok kitai, Ingok, orang ngumbai kitai makai pinang ;
Di langkau Umok apai Dundang."
"Let us be moving on, Ingok, people are asking us to chew pinang nuts ;
"At the hut of Umok the father of Dundang."
- 61—Jejunok Bandok angkat ari palan rumah Sambeyang.
Direct from his resting place the Church comes, Bandok.
- 62—Udah aku nebang gembu di punggang titi.
Udah sregigi, aku ne-sau kaban sida ti lelaki.
When I felled a gembu tree at the end of the bridge ;
After an interval I took a message to all the male folks.
- 63—Udah aku nebang melebu di junggor munggu ;
Umbas alai aku ngading sida ti indu.
When I felled a melebu tree at the promontory on the hill ;
It is time that I touched upon the women folk.
- 64—"Begili me kitai Empari bini Sunang !
Angkat me kitai Laing sayau tekuing bini Gimang ;"
Kekenyonong Sempong berambau dayang !
"Speed, speed, Empari the wife of Sunang !
Up with you Laing the wife of Gimang whose death was so deeply felt ;"
Sempong the virgin darts away !
- 65—"Mupok Lemok kitai megai tambok sarang pinang ;"
Ngeredungkan tuda Sulan, sayau danjan nadai belantang ;
Gelagua tuda Linda berambau dayang.
"Let us be moving on Lemok and carry our pinang and sirih boxes ;"
Hurriedly rushes off poor Sulan ; alas, that she died a childless woman ;
In a great hurry goes Linda the virgin.
- 66—Sintak begili Manyi, ini Padi, mati lemi di pati laja pinggang ;
Nyungkah Jundah, sayau rebah nadai belantang.
Nyau ngadu ka pua bali tengkebang.
Speeds Manyi the grandmother of Padi who died of a weakness in the loins.
Abruptly moves Jundah who alas ! perished childless.
There they are arranging the blankets called pua tengkebang.

66.—*Pua tengkebang* means a blanket ornamented by a *new* pattern. The maker must not copy any other.

- 67—Orang ti besandik nyau ngadu ka sengkalik pun brang;
Pambus nunda sedudul landak lubang.
Nyau beklisak lisi di kaki pun tiang.
Those that carry their children slung on their hips shift them to the other side;
They are all coming out like porcupines from their burrows.
They are all thronging round the posts of the house.
- 68—Orang ti bula-bula nyau minta peda indu guang, nyau betekejah ngagai ruai sida Langkah (sayau rebah nadai belantang);
Saman nyau nuju ruai sida Jiram apai Sabengan, Manok Menang;
Nyau saman dudok pipi nunda umbi mulong kerarang,
Dudok nyangah nunda penyangah jelu kijang.
The boastful ones act so that their sweet-hearts may observe them walking noisily to the reception room of Langkah (who, alas, died childless).
All are now going towards the reception room of Jiram the father of Sabengan, the Victorious Champion;
All sit side-way like the spathe of the kerarang sago trees.
All sit upright after the kijang deer's attitude when alarmed.
- 69—"Nama ti kita kumbai ka kitai sa kayu rumah panjai?
Uji tusoi enggau punggai dabong pengerantang,
Uji sebut enggau mulut nyambut ngentupang telah enggau dilah antara rang."
"Why is it that you summon all of us of this long house?
"Tell us with your own lips (literally—with the sharp serrated edges of your teeth)—with your lips that (as it were) drop blossoms.
"Relate (the reason) with your tongue that lies betwixt your well-shaped teeth (lit. jaws)."
- 70—Nyau berundang orang ti ngaling di buling kaki tiang,
Nyau dedurah orang ti merkas rumah betampong kalang,
Now he who laid the foundations of the house is beginning to be concerned,
Now he who rules over the long house with its well-fitted joists,

- Orang ti ngerempong
ka prabong tunggal
tulang,
Orang ti megai rumah
panjai temejai ngakar
tengang :
- He who rules over the
house with the single
roof-tree,
He who rules the long
house that stretches along
as straight as the tengang
creeper, is speaking loudly :
- 71—"Nama ti kita kumbai
sa kayu rumah panjai
temejai ngakar ten-
gang,
Nama ti kita padah
ka kitai sa rumah ne-
sau lawang?"
- "Why are you calling all
the people of this long
house that is built straight
as the tengang creeper?
"And why do you send for
us of the same house and
from every room?"
- 72—"Oh, bisi me jako kitai
ka dikenang,
Ma kemah tau enda
dipadah ka di moa
orang?
Ma kemah kitai sa ka-
yu rumah panjai enda
ditusoi awak ka nemu
sa bilang orang?"
- "Oh, if there is something
to talk about,
"Is it possible not to tell
people?
"Is it possible for us in this
long house not to relate
it in order that everybody
may know?"
- 73—"Kami tadi ka nyelam
di tepian ninga utai
bedendam di punga-
gang jamban;
Ka mandi di lepong
ninga utai pegereng-
gong di punggang
kampong."
- "Some of us wanted to
bathe just now at the
bathing place and heard
a mysterious noise at the
end of the bridge;
"Some of us wanted to
bathe in the pool and
heard as it were the sound
of brass vessels clashing
together at the edge of
the jungle."
- 74—"Baik me kita nemu
lari," pia ko Embuang
siduai Jami,
"Utai ti bemunyi di
punggang titi ma nya
enda Antu Wi ka
nanggam nanchang?
"Utai ti pegerenggong
di punggang kampong
ma nya enda Antu
Lumbong ka ngaroh
puang?"
- "It is well that ye ran
away," thus say Embuang
and Jampi,
"That sound at the end of
the bridge was it not the
Spirit Wi who seizes and
binds people?
"And that sound as it were
the clashing together of
brazen vessels was it not
the Spirit Lumbong that
for no reason will seize
and enshroud people?"

- 75—"Oh enti pia uji peda engka kitai nadai sa chebik serih kapa yang, Nadai kapu krubong krang, Nadai sirap tandan pinang, Nadai sedi gambir pang." "O, nadai me tu!" Pia ko jako Kunat siduai Muyang. "Oh! If so go and see for perhaps we have not got any serih kapayang. "Nor chunam made of the empty sea-shells, "Nor a slice of pinang nut, "Nor even the tasteless gambier." "Oh! we haven't got them either," say both Kunat and Muyang.
- 76—"O, enti pia uji padah ka Ulup Slelabat Slebatan, Enggau Bujang Lempong Slebungan; Olih kita duai Mentong siduai Leping." "Oh! If that is the case you Mentong and Leping go, "For Slelabat Slebatan "And Bujang Lempong Slebungan."
- 77—"Kita duai kin dipadah ka sida Jiram." "O, kini ka kami diasoh?" "You two go thither. Jiram and others want you." "Oh! Whither are we to be sent?"
- 78—"Nunjang pinang di tembawang Simbur Besi, Ngambi pantong di punjong Lebur Api, Ngambi sedi di plai puchok kedandi." "To climb the pinang trees at the old site of Simbur Besi's house, "To get the serih (pantong) at the summit of Lebur Api, "To gather the gambier on the plai trees and on the topmost branches of the kedandi trees."
- 79—"Ma kami duai tu aja ti punga laki?" "Are we then the only males (in the house)?"
- 80—"Badu me enda kita duai iya ga ngulin ka kita tau belanda enda lama, enda ngapus ka hari; "It is most important that you two should go because you can run there in no time, you never take a whole day over anything;

75.—*Chunam* means lime used for chewing (*kapor* in Malay).

78.—*Lebur Api* is a mountain in Hades.

"Kita duai ga tau be-
guai, bejalai enda bu-
lih sa mansang nyu-
mai mandok berapi."

"Indeed you two do know
how to hurry, and when
you walk anywhere you
do not take more time
than is sufficient to cook
a pot of rice."

- 81—Lalu nangkap ajat be-
tlabang punggung,
Serta nyapai badi-
andai pulas Tawang
Kedungkang ;
- 82—Tangkin pedang salin
tanchang di pinggang,
Kena ka baju taya bu-
lih nebal batu bedi-
lang,
Masok ka baju anjong
nyentok ka ujung ka-
lempetan puang.
- 83—Nyan tenteran beba-
nang punggung,
Megai trabai lantang
disimbang ;
Nya baru siduai nge-
jang ka rumah diri,
Sa pintu sa lawang, sa
atap sa penukang ;
- 84—Nyau nurun tangga
ruan delapan blas
kengkang,
Sida sigi saum tengah
leman ti masai alai
muai ruman padi em-
bawang.
- 85—Sigi betumpu kaki
tangga digaga senen-
tang,
Saum disuka sabang
enseluang ;
- Then they snatch up the
rotan basket that have
the bottoms made of some
different material,
And at the same time seize
the choppers that they
rarely use—the choppers
twisted after the Tawang
Kedungkang style ;
- They gird themselves with
their swords of steel,
They put on their cotton
jackets that are as thick
as the hearth-stones
They put on their cloaks
that reach to their ankles.
- They gird their spears with
the banded shafts,
They clutch their shapely
shields,
They are just leaving their
houses,
Their houses which con-
sist of one door and one
room, one roof and one
window ;
- They are descending the
ruan staircase with its
eighteen steps,
They move together across
the cleared space before
the house where it is cus-
tomary to cast out the
chaff of the embawang
paddy.
- Yes, their staircases are op-
posite, for they were built
parallel to one another,
They share the same ense-
luang plants ;

11—*Tawang Kedungkang* is the name of a place in Hades.

- Enda bulih sapemeda
mata beki jap,
Sapengepai jari a m-
pat,
Iya ga sigi saum di ne-
nalan lendat.
- In the twinkling of an eye,
In less time than it takes
to flick the four fingers,
They are together on the
well-trodden clearing
before the house.
- 86—Nyau ditunjan tangga
Sabayan orang ti dan-
jan lama tumbang,
Bepegai di alau-alau
lansau baka prasau te-
bu tengang,
Nyau diperaka pala
tangga baka ti tau
nanya temuai datang,
- They have set their feet on
the staircase of Sabayan
the staircase of those who
died long years ago,
They are holding on to
the railings made of the
long-jointed bamboos
that are numerous like
the stalks in a field of
tengang sugar cane,
They have crossed the
head of the staircase
which is fashioned as it
were to welcome
strangers on their arrival.
- 87—Tetengan nengah tem-
puan baka samp an
Laut bekejang,
Lalu nuju ruai Jiram
apai Sabengan Manok
Menang.
- They are walking fast and
heavily along the passage
of the house that looks
like a Malay boat starting
on a journey,
They go straight to the
reception room of Jiram
father of Sabengan the
Victorious Champion.
- 88—Nuju ruai Langkah
(sayau rebah enda be-
lantang).
- They are going straight to
Langkah's reception
room (Langkah who,
alas! died without issue).
- 89—Nyau dedirika seligi
nibong sa lampang,
Niri ka tenteran beba-
nang punggang
ngengkah ka trabai
lantang ditegelang,
Lalu ngait ka sarong
uchong disimbang.
- Their spears that are made
of a single piece of nibong
wood they stand up
against the wall;
They stand up the spear
shafts with the (metal)
bands at the ends;
They put down their
shields. And simul-
taneously they hang up
their uchong wood scab-
bards that are cut into
sharp points.

- 90—Dudok nyerungkong
baka paong kladi lan-
tang,
Dudok ngemtam di ti-
kai bembam anyam
beleman besiku ense-
luang,
Dudok di tikai beling-
kok baka mayau tin-
dok di telok tajau bu-
jang.
They sit down with their
knees up in front of them,
their heads and their
chins resting on them like
the cladium plant that
spreads far and wide ;
They sit properly on the
bembam rush mats that
are plaited into patterns
angle-shaped or fish-
shaped,
They sit on the mats that
have the zig-zag pattern
that resembles a cat sleep-
ing in the corner of the
room where the bachelor
jars are stored.
- 91—Tangkap me sirap
buah pinang, sepi sedi
gambir Kumpang.
Palit bunyoh kami sa-
penai burong terbang ;
They take the slices of the
areca nut, they taste the
leaves of the Kumpang
gambier,
They smear our chunam
on the serih leaf so that
it looks as it were the
chalking of a bird on the
wing ;
- 92—"Nama ti kita kumbai
ka kami duai ?"
"Why have ye sent for us
two ?" (they ask).
- 93—"Nadai bukai, kami
ka ngasoh siduai nun-
jan pinang di temba-
wang Sembar Besi,
Ngempong pantong di
punjong Lebor Api,
ngambi sedi di plai
puchok kedandi,
Ngambi bunyoh di
Raja Magoh ti nge-
meran ka pun buloh
betri."
"For no other reason than
that we want you both to
climb the areca nut palms
at the site of the old house
called Sembar Besi,
To collect the serih leaves
at the top of Lebor Api,
to get gambier on the
plai tree and on the top
of the kedandi tree,
And to get chunam from
Raja Magoh who owns
the betri bamboo."
- 94—"O, enti pia ambi me
ladong bepapanka te-
belian nebal pa ;
Ambi galas rumpas di-
lalin enggau sega wi
segala."
"Oh, if so fetch a porter's
basket that is backed
with an iron-wood plank
the thickness of one's
thigh ;
And fetch a medium-sized
light basket that is inter-
laced with the round sega
rotan."

- 95—Sintak gegulu sida ti indu niki ka parong sadau lantang, lalu muka ira tali penan-chang,
Lalu dingkas ka ari punggungai pala tiang,
Lalu diulur ari pun pe-pan lintang.
- In a crowd the women swarm to the upper spacious garrets, and unfasten the strings that tie up the baskets,
And let them down from the top of the posts,
And lower them down through the openings between the joists.
- 96—Lalu disambut enggau kukut baka lungga buat ditampong ulu tulang;
Terima enggau tapa sebla ngengkang.
- They are caught with the hands (lit. nails) that are like knives with bone handles,
They are received with the palms that have lines (of destiny) running across them.
- 97—"Peda sengabai kita duai enggaika tebe-runsai salah tanchang, Tali tadong pernong enggai ka kru temeran temengkring kang-kang."
- "Look to the straps lest they get loose being wrongly fastened,
"Look to the bark string of the porter's basket lest it be brittle, the temeran bark is wont to become hard."
- 98—"Ganggam temeran lama dikirai, Tegoh tanchang ari tengang teda ka pemansai."
- (Answer they)—"The long-dried temeran bark is strong,
"And the fastenings are stronger than those pieces of the tengang string that are left over after making the finest."
- 99—San tentran bebanang punggungang,
San seligi gemb ar brayang ;"
- They shoulder their spears with the banded shafts,
They shoulder their wooden throwing spears along with their arrow-headed fish spears.
- 100—"Anang sangat lama enggaika bisi indu pesina lama empruji ati,
Enggaika kami sangat lama nganti."
- "Do not delay if you meet with your old sweet-hearts,
"Lest we should have long to wait for your return."

- 101—Peda kra bala enda
 memaia baka ti be-
 bala mansang nye-
 rang!
 Peda kra rintai enda
 ngengabai baka
 tangkai petai di pala
 lembang.
- Behold then the countless
 multitude that is like an
 army on the march!
 Behold then the array as
 countless as the bean
 (petai) stalks at the head
 of a valley!
- 102—Siduai pen lalu ang-
 kat serta bejalai enda
 ngengaba, serta ang-
 kat lalu nyingkang,
 Lalu nyungkah nunda
 penyangah jelu ki-
 jang,
 Merjok nunda silok
 plandok Tawang.
- Both of them start away
 together and walk fear-
 lessly, they start at a
 great pace,
 They speed abruptly away
 like the kijang deer with
 its head erect,
 They jump off like the
 Tawang plandok.
- 103—Tiang dipansa brang
 lalu pungkang ber-
 tangkal tibak;
 Rumah panjai tengah
 siduai bejalai ambis
 tebererak;
 Tetigong ka orang ti
 ngandong lalu ber-
 anak;
 Orang ti nyera di-
 pansa iya lalu ada
 mesai lelengkanak
 mengkatak!
- The posts that were grazed
 by their arms show the
 marks and the cuts;
 The flooring of the long
 house that they go
 through all comes un-
 done;
 The women who are great
 with child give birth
 when these two collide
 with them;
 And those who are preg-
 nant when they pass by
 bring forth an immature
 birth the size of a frog!
- 104—Tepansa ka tebelayar
 ambis tingkar baka
 ti dibatak,
 Nengah tangga enda
 gegawa gigi ambis
 simpak.
- The wall at the end of the
 house all comes away as
 they pass it, just as if it
 had been wrenched off,
 And all the knotches of the
 (batang) ladder break
 away as they come down
 it.
- 105—Nyau ngenjan tengah
 laman ambis baka
 sepan nyadi latak,
- They set their feet on the
 clearing before the house
 and it all turns muddy as
 if it were a place for pigs
 to wallow in,

101.—The *petai* here mentioned is about a foot long.

- Nyau mansa jagut pe-
panggil ngembang,
Nyau nengah pemu-
lang sumpah ti be-
randah mandang bla-
kang. They pass the jagut pe-
panggil tree whose flow-
ers spread wide open,
They pass the croton pe-
mulang sumpah that
shines on their backs.
- 106—Peda ka kanan nyau See on their right how
serpan laban balan dark it is, being over-
tiang Tenyalang! shadowed by the right
post set up for the Horn-
bill Feast!
- 107—Nyau nengah jalai They go along the main
besai udah diran- road that has been
dang. cleared.
Sintak merjok nengah They leap as they go along
jalai bengkok baka the crooked road that
liok anak raja nyen- stretches along like a
tang. rainbow spanning the
heavens.
- 108—Sintak nyungkah They speed along the road
nengah jalai tawas that is so clean that it
nadai uras mesai contains not a single
empeleman miang; particle of dust that
could lodge in the eye:
- 109—Tesangkut di rumput The grass that impedes
ambis tusut baka their steps becomes twist-
tabu ubong benang; ed up like balls of thread.
- 110—Nyau tepansa ka They pass the bridge that
jamban gantong tun- is raised off the ground
tun patong sapema- about knee-high and can
lan nyingkang, be easily stepped on,
Nyau ngelui jamban They have passed beyond
tinggi disurong kle- the loftly bridge that is
tong papong batang, raised up with the rotting
ends of tree-trunks,
- 111—Nyau tetuntong di They have reached the
panyun chundong slanting panyun lily
alai nyandih ka tu- where the sun-hats that
dong raong sundang are partially stained
jernang with (patterns drawn in)
dragon's blood are hung
out to dry.

105.—The presence of this croton is supposed to render curses harmless.

- 112—Nyau datai di nena-
lan bari ditutu kle
la wai klabembang
bintang ; They have reached the
cleared space with the
(ever-present) unpleasant
smell about it—the haunt
of the painted butterflies;
- 113—Nyau tepansa ka
tunggul nugu baka
balu ingin ka bujang ; They have passed the dead
tree stumps that stand as
fixed as a widow desiring
a bachelor husband ;
- 114—Nyau tepansa ka
jamban baru baka
akar beluru nyen-
tang ; They have passed the
new bridge that is like
the beluru creeper that
stretches out straight ;
Nyau ka sebrai nengah
pantai landai nuju
tingkah tanah te-
biang ; They have crossed the
gentle slope declining to-
wards the precipice ;
- 115—Nyau ngindik em-
pran tarik baka sing-
kappinggai lelayang,
Nyau nengah lebak
banyak disurong eng-
gau paponng batang, And are passing the dry
flat land lying in the
shape of a plate,
Then they cross a number
of small valleys that are
bridged by felled trees,
- 116—Nyau mansa munggu
mangku pemelakang
babi blang,
Nyau beseging ka
kramunting bebuah
sapengantong arang, They are passing a small
hill where the ground re-
sembles the shape of a
black and white pig,
They are brushing past
the melastoma shrubs
that are ripening to
blackness,
- 117—Nyau mansa babas
repa besundang lan-
tang,
Mlit bukit baka per-
inggit upeh pinang. They are passing through
the thick bushes that
press closely together,
They go round the hill
that is slippery like the
spathe of the pinang
palm.
- 118—Kalama nyau datai
di menoa Silinilin be-
kain mali jai,
Singgol-inggol be-
sanggol mali rempi,
Beserbana lelak i kak
bedau brinti. And at length they arrive
at the country of Silin-
ilin whose petticoat
never wears out,
At the country of Singgol-
inggol whose braided
hair is never uncoiled,
And then complain of be-
ing tired as they had
stopped nowhere.

- 119—"Ngetu tua, pang nyawa lalu enda matah ka slada bunga sugi ;
 Muchau tua munyi Melanau nimbau bangkong,
 Muchap munyi Kedadap nyampi ka bu-rong."
 "Let us rest, our mouths are parched (lit : tasteless) for we have not yet had our chew (of pinang and serih).
 "Let us mutter like the Melanau people building a boat,"
 "Let us murmur like Kedadap as if reciting a prayer to the Gods" (lit : Birds).
- 120—Kalama ninga deh Silin-ilin bekain mali jai,
 Singgol-inggol ti besanggol mali rempi.
 At length there heard them Silin-ilin whose petticoat never wears out,
 And Singgol-inggol whose braided hair is never uncoiled.
- 121—Lalu teginsit di kain apit ti berngigit di papan pinggang,
 Tebelengka di blia bandir tapang,
 Lalu berdiri temegi di punggung penyambang.
 Then the weaving band so tightly fastened round the waist was moved,
 Then dropped the weaving instruments made of the buttress of tapang tree,
 Then they stood erect at the end of the house.
- 122—Ngangau siduai munyi tuau nyabak ka senayau randang tarang,
 "Niki nyenkati tangga grunggang."
 Then called they out like the tuau bird crying for the shadow thrown by the bright moonlight,
 "Come up, ascend the smooth grunggang-wood ladder."
- 123—"O, kami tu enda tau niki," pia ko jako Ulup Slelabat Slebatan Bujang Lempong Slebungan ;
 O enda tau enda niki enggai ka siduai puni di tusu petachu pajak kenyang ;
 Puni di moa baka serira bulan mansang."
 "Oh we cannot come up," thus reply Ulup Slelabat Slebatan and Bujang Lempong Slebungan.
 "Oh you must come up lest you both be accurst for not having touched the breasts so fresh and plump ;
 "Lest you be accurst for not having beheld the face like the halo round the expanding moon."

- 124—"O enda, enda baka kami ngakup nge-
langop tinting pan-
jang,
Enda baka pegi ka
sunyi kampung
puang," "Oh no, it isn't as if we
were on the warpath
going round to examine
a long range of hills,
"It isn't as if we were going
to search an uninhabited
forest."
- 125—"Beguai kami duai,
ukai baka bejeput
ka ramut nyadi sa-
makau,
Begenggam ka kra-
ngan nyadi brau." "We are both really in a
hurry and the affair is of
importance, it isn't as
easy as pinching some
particles of dust together
to make tobacco,
"Nor as easy as holding a
handful of gravel and
making it become rice."
- 126—"Enti siduai enggai
niki," saut Silin-ilin
bekain mali jai,
Singgol-inggol be-
sanggol mali rempi, "If you will not come up to
the house," say Silin-ilin
whose petticoat never
wears out, and Singgol-
inggol whose braided
hair is never uncoiled,
- 127—"Enti kita mansa
bukit Madang bang-
kit mai mimit tual sa
takang,
Enti kita mansa kam-
pong baoh Madang
tepus mai ampan-
katimbang,
Enti kita mansa te-
muda pesina lama
mai pugu entemu
langkang." "If you pass by the hill
known as the 'Field of
Flowers' bring us some
of the tual blossoms,
"If you go by the old jun-
gle known as the 'Field
of Gigantic Lilies,' bring
us some ampan-
katimbang,
"If you pass the farming-
land belonging to your
old sweetheart bring us
some tumeric roots."
- 128—"Enda bulih tua
ninga ka pesan indu
ti nganta ka kitai
laki,
Ninga ka indu ti
bangat kanji," "Here, we cannot listen to
the message of these
women who wish to
fascinate us men,
"Nor can we give ear to
those who are so unseem-
ly and forward,"
Ko Ulup Slelabat Sle-
batan, Bujang Lem-
pong Slebungan,
"Runtu, unggal, sakali
belepa," Say Ulup Slelabat Sleba-
tan and Bujang Lemp-
ong Slebungan.
"Hurry up, friend, we pause
but once,

127.—*Ampang katimbang* means approaching decay.

- Rumban s a k a l i b e - "Hasten on (friend) we rest
nyawa, but once,
Isa ga, unggal, nuan "Let it be thus, friend, take
puak ka kiba bera- the left side since thou
wai lima, didst obtain five heads
Aku puak ka kanan upon the war-path,
berawai anam." "And I take the right as I
got six!"
- 129—Nyau diruntu-runtu Then hasten they and
seduai sa kali belepa, pause but once,
Berumban-rumban sa They hurry on, they halt
kali benyawa, enda but once,
ngerantana. Neither are they sensible
to fatigue.
- 130—Nyau tepantup di They arrive at the Field of
Madang Sumpit, Blow-pipes,
Tepantup di Bukit They arrive at the mount-
Penerebai Pipit, ain Penerebai Pipit,
Alai indu bepait me- Where women leave mess-
san ka pangan, ages for one another,
Nyau tepantup di They arrive at the mount-
Bukit Sangkar Ma- ain Sangkar Manok and
nok, lemai hari be- in the evening hear the
kerukik mantok um- noise of fowls pecking at
pan. their food.
- 131—Nyau datai di Bukit They arrive at the mount-
Pelong Udok, lemai ain of the "Barking of
hari dipeda beke Dogs" and in the evening
jenggan, they see the dogs running
Nyau datai di Bukit about,
Tungkus Asi, datai They arrive at the mount-
ngepi majoh makan. ain Cooked Rice and up-
on their arrival stoop
down and eat.
- 132—Nyau datai di ta- They arrive at a bee-tree
pang melipir sawil- growing upon a precipice
awil kaki nyingkang where there is barely
bejalan, standing room, yet on
Nyau tepantup di te- they march,
kup batu beda up They arrive at a place
munyi dekup babi where two rocks clash
dupan. together with a noise like
a pig champing his jaws
when enraged.

- 133—"Nyin kra unggal tembawai Blah Simpai, Nyin unggal kaleka lama truba nyadia mensia, Tembawai panjai di-rintai rian temaga." "Yonder friend is the old site of the house called Blah Simpai, Yonder, friend, is the ancient abiding place where men first dwelt, The old site of the long house all planted up with rows of durian temaga trees."
- 134—"Runtu unggal, sa kali belepa, Rumban sa kali be-nyawa." "Hurry up, friend, we pause but once, Hasten on (friend), we rest but once."
- 135—"Ditu tua engkah ka ladong bepapan tebelian nebal pa, Engkah ka galas rum-pas dilalin engga u sega wi segala." "Here let us place our carrying baskets which are made of iron-wood boards the thickness of one's thigh, (Here also) we place the medium sized baskets which are made of un-split rotan sega."
- 136—"Diri ka seligi nibong sa lampang, Diri ka tenteran be-banang punggang, Sandih ka trabai lantang ditegelang." "Stand up the spears made of a single piece of nibong palm, Stand up the spears with the banded shafts, Let them lean against the shields with the broad handles."
- 137—"Ditu tua ngaga senggiat kanggan sa puntang, Nakau tua tegoh ditanchang." "Here, let us make ropes for climbing purposes out of the kanggan cloth to fasten on our ankles; Let us get a firm grip on the trees."
- 138—"Enti tua niki bai badi ngedaun lali lalang didiang." "When we climb take the choppers that are like the scorched heads of the lalang grass."
- 139—"Japai badi andai pulas tuai Tawang Kedungkang." "Take the knives set aside (for this purpose)—the knives twisted after the fashion of the ancient Tawang Kedungkang (blades),

137.—*Kanggan cloth* means black cloth.

- Pakap enggau endap "Grip the tree with the level
dada ngeruang uyong breast that has the deep
enggau jaong buah cavity, grip it with the
brang." hands that meet to-
gether."
- 140—"Tunjuk indik nunda "Stand on tip-toe, move up
tunjang bruang, un- like the bear using his
yut nunda but tupai hinder limbs, go up gra-
sabang." dually just like the ill-
smelling sabang squirrel
moves his body."
- 141—"Sa kali siduai ngen- With one single spring
yong datai di prem- they reach the areca nut
pong buah pinang. bunches.
- 142—"Ninjau tua, unggal." "Let us look at the view,
Malik ka ili enda friend."
alah sa puntang nu- When they look down-
bai, malik ka ulu stream they see further
enda alah sa penibar than the distance
jala. usually allowed when
poisoning a river
"Enti sema tua agi di with tuba; when they
Peruai Langit Lan- look up-stream the dis-
dai nyin Bukit Ratai, tance is greater than can
berimbai enggau be traversed with the
Kampong Temiang." casting-net
"If for instance we were
still at Peruai Langit
Landai, yonder is Mount
Ratai alongside Kam-
pong Temiang."
- 143—"Enti sema tua agi di "If for instance we were
Bulam Nyumbok, still at Bulan Nyumbok,
nyin krati lelenok, yonder that which is so
nya Munok ti be- beautiful, is Munok which
jengok enggau Bukit is opposite Mount Ja-
Jabang." bang."
- 144—"Enti sema tua agi di "If for instance we were
Terata Ujan Nyala, still at Terata Ujan Nya-
nyin Landa ti makai la, yonder is Landa where
mata besugi tulang." the inhabitants eat raw
food and chew bones."
- 145—"Nurun tua unggal, "Let us descend friend, let
nikal ka blakang, su- us turn back, let us retire
rut tua bebatak pu- and turn home."
lang."

144.—The inhabitants eat raw food, etc. refers to man-eaters.

- 146—"Pinang ti lembut udah diketas enggau badi, ditinggang ka di Lempa Ai, ngambi orang di Empran Engkabang." "The soft areca nuts have been cut off with a chopper and dropped into Lempa Ai in order to get the better of those people at Empran Engkabang."
- 147—"Pinang ti rimbun tu udah diketas enggau enggau nyabor, ditinggang ka di ulu Tajum, ngambi orang di Ulu Langgai Seriang." "These thickly clustered areca nuts that were cut off with an ancient-shaped sword were dropped at the head-waters of Tajum in order to get the better of the people at Ulu Langgai Seriang."
- 148—"Pinang ti bangat mansau di puchok uda diketas enggau latok ditinggang ka di Delok, ngambika orang ti nutok badu lelinggok di lesong trentang." "The fully ripe areca nuts that are on the tree tops have been cut off with the crooked-handled sword and dropped in the Delok in order that those who pound the paddy may cease to bend over the mortars of trentang wood."
- 149—"Pinang ti bangat mapi-api udah diketas enggau besi bari, ditinggang ka di langgai Engkari awak ka ambis mati orang di Langgong Sabang." "The dead ripe arecanuts have been cut off with steel and dropped into the source of the Engkari in order that all the people at Langgong Sabang may die out."
- 150—"Pinang ti bangat benyenjuai udah diketas enggau nyabor panjai, ditinggang ka Batang Meludai ngambika orang ti tangan nyumai enda tetakar ka anak tere-nang." "The long bunches of areca-nut have been cut off by the long bladed ancient sword and dropped in the Meludai river, in order that the people who are in the act of cooking cannot measure out the rice into the cooking-pots."

146.—*The people at Empran Engkabang* are the "Ulu Ai Dayaks" living at the source of the Batang Lupa River and hereditary enemies of the Undup Dayaks who use this Dirge.

They invite the inhabitants of Hades to help overcome these men of the Ulu Ai.

147.—*Tajum, Ulu Langgai Seriang* and *Delok* refer to these same people.

- 151—"Pinang ti b a n g a t "The over-ripe arecanuts in
mansau di prempong the bunch have been cut
udah diketas enggau off with a simpong sword
pedang simpong, di- and dropped in the Be-
tinggang ka di Ba- biong stream, in order
tang Bebiong awak that all those who are
ka ambis pumpong living under one roof,
di prabong tunggal under a single roof-tree,
tulang." may be utterly cut off."
- 152—"P i n a n g p e n g u j i "The tempting arecanuts
udah diketas enggau have been cut off
besi bari ditinggang with steel and dropped in
ka di Mepi awak ka the Mepi waters in order
ambis mati enggau that all may die out to-
Tinting Lalang." gether with the people of
Tinting Lalang."
- 153—"P i n a n g k u n c h i t t u d a, "There remain still the kun-
unggal, tua rait eng- chit arecanuts ; friend, let
gau ruit mata bra- us pull them down with
yang." the barbs of our fish-
spears."
- 154—"N y a u m a i o h p i n a n g "There are any number of
mudus, tak merapoh arecanuts, (piled) in a
enda alah singkang." heap one cannot step
over."
- 155—"P i n a n g r i d a n e n d a "The ridan arecanuts are so
alah san penegar tu- numerous that they can-
lang." not be carried on the
shoulders though we try
with our utmost
strength."
- 156—"N u r u n n u n d a i k o e n - They descend like the sloth
turan tunggang. goes down.
Melurut nunda but tu- They slice down like the
pai sabang. evil-smelling s a b a n g
squirrel is wont to do.
- 157—"T e r e n g k a h d i t a n a h They fall on to the ground
baka ti o l i h n a r a s and it becomes as if it
mauk ngelumbang, were ploughed up,
Terengkah di tanah They fall on the white
burak nyubak baka clay and it appears as if
ti kena timbak leka it had been turned up
snapang. with bullets."

151.—The *simpong sword* is supposed to cut off anything at one blow.

- 158—"Buka senggiat tua selikap ka di baroh kajang, betepu pinang mansau miru-iru awak ka enda rengang." "Let us untie the ropes used for climbing and put them under the leaf covering, let us pack up the fully-ripe areca nuts so that they will take up as little space as possible."
- 159—"Besimpan pinang tua awak ka enda betandan ari ti betekang, Enti pinang tuai lempai ka punggai ladong peneriang." "Let us pack up our areca nuts and let them not remain in bunches on the stalks, As for the old areca nuts place them on the sides of the fish-basket."
- 160—"Serambong pinang kedundong tua enda alah sa sintong takin senggang." "There is still more than a senggang basket full of our kedundong areca nuts, make them into bundles to be put on our loads."
- 161—"Rapit pinang kunchit nadai bisi regang, Pajak pinang luchak nadai bisi meranggang." "Press close the pinang kunchit nuts and they will not take up much room, Press down the soft pinang nuts, and they will not take up much space."
- 162—"Enda pia, unggal," ko Ulup Slelabat Slebatan, Bujang Lempong Slebungan. "It is not so," say Ulup Slelabat Slebatan and Bujang Lempong Slebungan.
- 163—"Ngempong pantong tudu da, me tua unggal, di punjong Lebur Api Tinting Unjam Lidi, ngambi sedi ga di plai puchok kedandi." "There still remain the pantong areca nuts at the summit of Lebur Api Tinting Unjam Lidi, and we must take also the gambier leaves at Plai on the tops of the kedandi trees."
- 164—"Mejong pantong di punjong Lebur Api Tinting Unjam Lidi, musil sedi di Plai puchok Kedandi." "Let us make a long bundle of the arecanuts at the summit on Lebur Api Tinting Unjam Lidi, and let us pluck the gambier leaves at Plai from the tops of the Kedandi trees."

163.—*Lebur Api Tinting Unjam Lidi* and *Plai* are names of a range of hills and a place in Hades respectively.

- 165—"Ditu unggal," ko "Here, friend," say Ulup
 Ulup Slelabat Slaba- Slelabat Slebatan and
 tan Bujang Lempong Bujang Lempong Sle-
 Slebungan "tang bungan, "let us strike the
 kang ka senirang flint with the sharp steel,
 enggau besi tajam, and kindle fire by pressing
 ngusok tua ram ka upon the fire-stick."
 sukan."
- 166—Nyadi api mau me- Then kindles the fire about
 sai selempat ma- the size of a firefly ;
 lam ; It catches on to the (dry)
 Disambut enggau pith of the mudur that
 umbut nudur di em- flourishes on the plains :
 pran ; Then feed they the flame
 Tungkun ka enggau with merbakam wood,
 kayu merbakam, rias and slice the bark off a
 ka ranggas kulit branch of brangan wood,
 brangan, Then the fire blazes well.
 Nyadi api mau be-
 Dempam.
- 167—"Berenti tua, enda "Let us stop, do not wait
 nganti malam." for the night-fall."
 (Ari nyapai ari udah, (If they touch any work it
 ari nyamah ari udah.) is finished, if they lay
 hold of a job, lo! it is
 accomplished.)
- 168—"Udah me tua" ko "We have completed every-
 Ulup Slelabat Sleba- thing," say Ulup Slelabat
 tan Bujang Lempong Slebatan and Bujang
 Slebungan, Lempong Slebungan,
 "Sepi sedi gambir "Taste the acrid gambier
 pang, tangkap sirap leaves and take a slice of
 buah pinang." the areca nut."
- 169—"Kebate enggau akar "Tie the bundle up with
 remat, aku ka kawat the remat creeper, and
 panjai beklingkang, call it the long wire, that
 Pasong enggau akar winds round about,
 jengkong, aku ka Se- "Bind it with the carved
 long bai Sentang." creeper and call it the
 thick brass wire brought
 from Sentang."
- 170—"Ma me unggal, la- "Carry on the back, friend,
 dong bepapan nebal the ladong basket board-
 pa, ed with iron-wood the
 thickness of one's thigh,

169.—*Remat* is a creeper whose shoots and young leaves are edible.
Sentang is the name of a village in Dutch Borneo.

- Ma galas rumpas di- "Carry also the medium
lalin sega wi segala." sized galas basket made
of the unsplit sega rotan."
- 171—Bepaut di raras kayu They pull toward them (as
blengkiang semetak they start homewards)
guntor, langit, tege- the branches of the bleng-
pang, kiang tree; the thunder
crashes and the heavens
are affrighted.
- 172—Tangkin menyangin They gird on their swords;
mata pedang; They grasp their shields
Japai trabai lantang with the roomy handles.
di tegelang.
- 173—Tanggong lempaong They lift up the lempaong
sumpit tapang; tapang blow-pipes;
San tenteran be b a n - They shoulder their spear-
ang punggung. shafts with the banded
ends.
- 174—Lalu nyungkah nun- They start off abruptly
da penyangah jelu like the kijang deer with
kijang; its head up;
Merjok nunda silok They leap like t a w a n g
plandok tawang. mouse-deer.
- 175—Nyau dikejang ka- They are leaving behind
leka lama truba nya- them the site of the house
di mensia; where mankind was first
Nyau dikejang ka created;
tembawai dirintai They are leaving behind
rian temaga. them the old site of the
house planted up with
temaga durian trees.
- 176—Laju nunda peluru Swift are they, as a bullet
leka snapang; from a gun;
Lasit nunda sumpit Speedy are they, as the
lurus direjang. dart from the straight-
bored blow-pipe.
- 177—Nyau datai di saka They arrive at the main
jalai besai besim- road where it branches
pang tujuh, off into seven roads,
Datai di menoa Raja And they are at the
Magoh. country of Rajah Magoh.
- 178—"Ditu tua minta ka- "Here let us ask for some
pu abu ari sa balu chunam from a widow
indu orang kapu teda the mother of chunam,
Pepayas ti berumah the leavings of Pepayas
mangkang srang." who lives among the
srang trees."

170.—Galas is a light basket made of rotan and used for small articles only.

- 179—Nyau niki di rumah
sa pintu sa lawang,
sa atap sa penukang. They go up into the house,
the house having but one
door and one room, one
roof and one roof open-
ing.
- 180—Lalu tepeda ka aki
Raja Magoh, ti nge-
meran ka pun buloh
betri,
Tepeda ka aki tuai
mangkang bedang
api. And they behold Grand-
father Raja Magoh who
owns the clump of betri
trees.
They behold the old
grand-father (I say)
warming himself at the
fire.
- 181—Nyau ngebu ka pintu
bandir tapang,
Tama serta nukang ka
lawang. They fling open the door,
the door made of a ta-
pang buttress,
And enter in as the door
opens.
- 182—Nyau datai di san-
ding bilek lantang,
Tanggonng enggau
jaong buah brang. They come into the annex
of the spacious room,
And take the chunam with
their jaong-leaf decorated
hands (lit : biceps).
- 183—Trima enggau tapa
jari ngengkang ;
Sambut enggau kukut
baka baut tampong
tulang. They receive it with the
palms of their hands that
bear the criss-cross lines ;
They receive it with the
nails that are like a
curved knife with a bone
handle.
- 184—(Kami kenudi ka ru-
mah sa pintu sa la-
wang sa atap sa pe-
nukang,
Kami turun tangga tu-
kun pun tangga
grunggang). (We leave behind the
house with the one door
and one room, with the
one roof and one roof-
opening,
We descend the tukun
ladder—the head of the
grunggang-wood ladder.)
- 185—Nyau datai di tengah
laman alai muai ru-
man sa leman padi
mawang.
Nyau dikejang ku me-
noa siga pemambus
munsoh, They arrive at the open
space in front of the house
where is thrown away the
chaff of the paddy called
mawang.
They leave the disturbed
country that is frequented
by enemies,

- 186—Dikejang ka saja em-
 pran pemangka na-
 tar tungoh,
 Nyau dikenudi ka se-
 rentum embawang
 laboh,
 They leave the plains
 where the thunderbolt
 originates,
 They leave behind them
 the noise of the incessant
 falling of the embawang
 fruit,
- 187—Nyau dipansa saja
 menoa Silin-ilin be-
 kain mali jai,
 Dipansa saja menoa
 Singgol-inggol sang-
 gol mali rempi,
 They merely pass through
 the country of Silin-ilin
 whose petticoat never
 wears out,
 And through the country
 of Singgol-inggol whose
 braided hair is never un-
 coiled.
- 188—Nyau dipansa saja
 babas repa besun-
 dang luntang;
 Nengah munggu
 mangku besai jumpu
 blakang kijang.
 Without a halt pass they
 through the dense jungle
 with its interlacing
 branches;
 They cross then a hill the
 top of which is likened to
 the back of a kijang
 deer.
- 189—Ngejantar nunda pe-
 sila ular kendawang,
 Nyungkah nunda pe-
 nyangah jelu kijang.
 They dart away like the
 kendawang snake,
 They start off abruptly
 like a kijang deer with
 its head up.
- 190—Nyau datai di tanah
 luchak disurong ka
 letong papong ba-
 tang,
 Nyau datai di pantai
 nyadai ditingkah pa-
 la tebiang.
 They arrive at the wet
 lands where the pools
 are bridged with old bits
 of wood,
 They arrive at the sloping
 land that further on be-
 comes a precipitous
 bluff.
- 191—Nyau ngindik jam-
 ban baru akar beruru
 nyentang,
 Nyau datai di nenalan
 bari tutu lelawi kla-
 bembang bintang.
 They tramp over a new
 bridge made of beruru
 creepers,
 And arrive at the ill smell-
 ing clearing that is fre-
 quented by the star-
 spangled (or starry bright)
 butterflies.
- 192—Dipansa lalu tunggul
 nugu petebang,
 They pass by the still-
 standing stumps of felled
 trees,

- Nyau mansa panyun
chundong endor
nyandik ka seraong
sundang jernang. They pass by the panyun
tree all aslant, on which
are set out to dry one
above the other the sun
hats stained with jernang.
- 193—Nyau telanjan ngin-
dik jamban beletan
punggang,
Sitak nyau beguai si-
duai nengah jalai be-
sai udah dirandang, They cross the bridge the
logs of which have their
ends fixed one into an-
other,
They hasten along the
high-road which has been
cleared,
- 194—Nyau nengah panti
tanah olih nara s
mauk ngelumbang,
Myau datai siduai be-
kia ka suka sabang
enseluang. They go up the earthen
steps that have been ex-
cavated with much la-
bour (lit : force).
They come past the ense-
luang croton leaving it
on their left.
- 195—Sitak nyau ditunjan
tangga ruan delapan-
blas kengkang,
Meraka pala tangga
nabong mengeng-
kang. They step on to the ruan
wood ladder with its
eighteen notches,
And cross the head of the
ladder which is carved
with the dog's tooth
pattern.
- 196—Nibas tebelayar baka
tipan sayap duan le-
layang,
Nyau ngembing din-
ding baka pesiring
sirang sengkajang. They pass the end of the
house which is walled
like the close-lying
(feather) of the swallow's
wings,
They pass alongside the
wall which shows in it
grain stripes like the
sengkajang wood.
- 197—Patong siduai teti-
gong ka lesong ruan
tetunggang;
"O, nyau datai Ulup
Slelabat Slebatan,
Bujang Lempong
Slebungan." Their knees brush against
the ruan wood mortars
which fall over;
"Oh, you have arrived Ulup
Slelabat Slebatan and
Bujang Lempong Sle-
bungan."
- 198—"Nya tenturan alai
ngentak ka tenteran
sangkoh lunju, "This is the place where
you can stand your spear
shafts,

- Nya kra dinding kami, "That is the wall, friends,
unggal, alai siduai against which you can
nyandih ka tarabai lean your mighty door-
memesai pintu." wide shields."
- 199— "Nya kra tandok "Those are our deer-horns
rusa kami alai siduai on which you can hang
ngait ka ma sega wi your burdens of Labu
Labu. sega rotan,
Nya, unggal, bering- "And those, friends, are our
ka kaweng alai kita spare hooks where you
ngait ka isau kita can both hang up your
duai belinga-lingu." much decorated isau
swords."
- 200—Nyeliah kita alai "Step ye aside so that they
orang ngengkah ka may put down their la-
ladong bepapan tebe- dong baskets that are
lian nebal pa : " planked with iron-wood
Tegagit orang nginsit as thick as one's thigh ;"
ambis ka telentang. Precipitately the people
give way, and are like to
have fallen backwards.
- 201—Terentak bala ban- The whole assemblage is
yak alai ngengkah ka shaken when medium-
galas rumpas lalin sized galas baskets, made
sega wi segala. of the unsplit rotan sega,
Ko jako, lama bejalai are dumped down (on
enda apus ka hari, the floor).
Diglar bangkar bem- It is said they have walk-
ban sapeniri. ed a long time but have
Diglar kechik lela- not been away for a
yang laki. whole day,
They are betitled "the un-
finished rush-mat" the
height of a man,
They are betitled "the
male swallow."
- 202—Tak dedurah ti mer- Then with a loud voice
kas rumah betam- speaks the Chief who
pong tulang, governs the house, the
Berunding ngaling di roof of which is joined
bebuling kaki tiang. to other roofs,
He who keeps the posts of
the house together begins
to give directions.

- 203—"O, umbas alai beka- "Oh, it is time to spread
rang beblah pinang. out the areca nuts and to
Enti beblah pinang split them.
anjong baki kitai ba- "When splitting them bring
ka manok indu me- hither the betel boxes
remban tansang." that are like a hen sitting
upon her nest."
- 204—"Enti kitai mlah pin- "If we split the new areca
ang baru ti malut tu- nuts that still have their
tup diblah lima, outer coverings we must
Enti kitai mlah pin- split them into five parts,
ang tuai adat kitai "If we split the old areca
ketup segala." nuts our custom is to bite
them whole."
- 205—"Enti pinang luchak "If the areca nuts are soft
ti udah dipiak eng- ones that have been split,
kah di kutak benrak put them in a drawer
delapan lubang, that has eight holes,
Enti kitai mlah pin- "If we split the kedundong
ang kedundong eng- areca nuts, put them in
kah ka di tempa the basket where the
ubong ti berambing thread is kept—the basket
ka bentok glang." with its brass-wire
handles."
- 206—"Enti kitai mlah pin- "If we split the chikana
ang chikana, engkah areca nuts, put them in
di senggkuna bebun- the brass betel box that
tut tuang, has feet to it,
Enti semakau nyamai "If there be no strong tob-
nadai ngambi ari di acco, take some from the
moa gentong teren- top of the terentang
tang." paddy bin."
- 207—"Enti semakau lama "If old tobacco smells like
bau ular kendawang, kendawang snakes, take
semakau pait nyam- a little bitter tobacco
bil mimit nekang about the size of a kene-
kenenayang." nayang fruit."
- 208—Bejako sida Jiram Jiram the father of Seben-
apai Sebengan ma- gan the victorious cock,
nok menang, bejako and others exclaim,
Langkah, "Sayau re- "What a pity to be cut
bah nadai belan- off without an offspring."
tang."

- 209—Umbas alai kitai ne-
bang melebu di jung-
gur munggu, alai ki-
tai ngading ti lelaki
enggau ti indu beja-
ko. It is time for us to fell the
melebu trees at the end of
the hill, in order that we
can arrange for the men
and women to speak.
- 210—"Nama aum kitai ti
ka jako? Nama se-
maia kitai ti bedau
udah tembu?" "Upon what subject are we
to deliberate at this meet-
ing? What are our pro-
mises that we have not
fulfilled?"
- 211—Besangkai di menoa
aki Kongbali tinggi
tulang blakang, be-
sang kai di menoa
Menyayan bulan
munjong jejampang. They landed at the coun-
try of grandfather Kong-
bali of the high backbone,
they landed at the coun-
try of Menyayan the very
top of whose head is grey.
- 212—Besangkai di menoa
ini Serempam tanah
tumboh, besangkai di
menoa endu Selindak
tinggi boloh. They landed at the coun-
try of grandmother Se-
rerpam, the white ants'
heap, they landed at the
country of the dearly
loved Selindak, the tall
bamboo.
- 213—"Sapa ti nyangkai ka
jalong tugong pe-
nangkup punjong
pala?" "Who landed the big cup
that does service to cover
the top of the head?"
- 214—"Tu kami," ko anak
Briak benama Le-
pang, Mentong bena-
ma anak Lang. "Here we are," say the son
of Briak, called Leping,
and Mentong called the
son of Lang.
- 215—Sitak nyau bediri-
nunda Kedandi nga-
ki grenyang, nyau
nyungkah nunda pe-
nyangah jelu kijang. They stood up erect like
the Kedandi roots, they
started off quickly with
the speed of the barking
deer.
- 216—Niki ka pantai nen-
gah tingah pala te-
biang, nyau datai di
rumah sa pintu, sa
lawang, sa atap, sa
penukang. They landed and went by
the most precipitous
place, and arrived at a
house with one door, one
room, one roof, and one
roof-window.

- 217—"Datai ari ni kita?" "Whence came ye?" "We
 "Datai ari sidi mata came from the most
 hari, baka sregandi glorious sun, whose rays
 a m b o n g tersang." are ever piercing."
 "Anang kita ngamun "Conceal it not for the space
 sa tetak taun, anang of half a year, and hide
 nyalam delapanblas it not for the length of
 bulan." eighteen months."
- 218—"Sapa ti kita bai ari "Whom brought ye from
 sidi mata hari, skali- the glorious sun, is it a
 ka nya manang, ska- mere manang (witch-doc-
 lika menani?" tor) or a more exalted
 one?"
- 219—"Lebah me tu, indai "It is Lebah, the mother of
 Tipah lang tarang, Tipah the moonlight kite,
 utang kami nganjong but we also brought an
 besi penyengkar da iron bar for stretching the
 da, nganjong kapit sa chest, we also brought a
 lungkit pemalit ma- tiny lump of cotton to
 ta." wipe the eyes."
- 220—"Enti kapit sa lung- "If it be a tiny lump of
 kit taroh ditu, dudi cotton put it by here, later
 hari pulai ngagai ta- on it will return to the
 nah pepelai ujan." land of fertile soil."
- 221—"Enti jalong tugong "If it be the big cup place
 engkah ditu, dudi ha- it here, later on it will
 ri tau pulai ngagai return to its own case."
 sarangan."
- 222—"Enti besi taroh ditu, "If it be iron place it here,
 dudi hari tau pulai later on it will return to
 ngagai punggai besi its own place."
 prembuyan."
- 223—"Enti tikai enserunai "If it be the enserunai mat
 tau taroh ditu, dudi it can be placed here,
 hari tau pulai ngagai later on it will return to
 tangai sumbok bem- the great bemban field."
 ban."
- 224—"Enti pia ko Ini Ser- "If so, O Grand-mother Se-
 empam tanah tum- rempam, the white-ants
 boh, kami kenu di ka heap, we leave your house
 rumah nuan Ini, sa of one door, one room,
 pintu, sa lawang, sa one roof and one roof
 atap, sa penukang." window.

- 225—Nyau diturun tangga
tukun pisit dikeng-
kang, nyau ngejang
ka alau-alau baka
perasau tebu teng-
ang. They descended the stair-
case so closely notched,
they left the railings so
closely made like unto a
wondrous field of wild
canes.
- 226—Sitak nyau biap-biap
baka slampepat nye-
lap petang. Still visible they went so
swiftly like the brilliant
fireflies seen at dusk.
- 227—"Uling kitu ka prauh
liling kita, imbai ka
di tebiang pala pan-
tai." "Steer hither your one-sided
boat, and put her along-
side this high bank."
- 228—Sitak nyau ngensurok
bidok betajok ka pu-
chok bedil sa ba-
tang. Alas, the little boat with
the awning passed
through underneath a
cannon.
- 229—Kejang ka menoa aki
Konbali tinggi tu-
lang blakang, kejang
ka pengkalan aki
Menyayan Baban ba-
ka punjong jejamp-
ang. They left the country of
grand-father Kongbali of
the high back-bone, they
left the landing place of
grand-father Menyayan
Buban that is like to the
top of the head.
- 230—"Buka ira kitai tati
penchalang." Senga-
yoh serta laboh sape-
nyari renggang,
suar entak beansar-
ansar nadai tegeng-
gang. "Untie our bow painter."
The paddles dipped into
the water like the thou-
sand legs of the crayfish,
the punting poles worked
so excellently that the
boat made easy passage.
- 231—Antara menoa enda
jauh, enda bulih sa-
pengepai tunjok jari
ampat, iya ga enda
bulih sapengangau
nyawa merangap,
enda bulih sapemeda
mata bekijap. The distance between the
countries is not far, hard-
ly far enough to wave
with the four fingers, nor
to sing out with the open
mouth, neither to look
with the twinkling of the
eyes.
- 232—Nyau tepantup di
menoa endu Burak
mali betanggi, upai
mali betanggi beru-
mah di kampung
senggang. They touched at the coun-
try of the dear loved Bu-
rak, forbidden to wear a
sun hat, although she
built her house in the
midst of senggang lilies.

- 233—Nyau datai di menoa endu Buah Tampak mali belaki, upai mali belaki sa bulan duablas rambang. They arrived at the country of the dear loved Buah Tampak forbidden to marry a husband although in a month she divorced twelve husbands.
- 234—"Lapa kita enda niki di prambu rumah baru, baka pejagut undang Rajang?" "Why did not you ascend the unfinished new house, which is like the beard of the Rajang prawns?"
- 235—"Sapa ti kita bai ari sisi mata hari, baka sergandi ambong tersang?" "Whom brought ye from the glorious sun, whose rays are ever piercing?"
- 236—"Skalika Manang, skalika menani?" "Is it a mere Manang, or an exalted one?"
- 237—"Indu me tu ukai pungka laki. Bini Jiram ti kami bai ari telian lubang ujan. Lebah me tu ari panas angat bedilang. Kami enda kala niki repai enggau chunggai tunjok butang." "It is a woman and not a man. The wife of Jiram have we brought from the place where the rain falls. "It is Lebah from the place where the sun burns so hot. "We never come up with the point of the first finger empty."
- 238—Nyau dikenudi ka menoa endu Burak mali betanggi, ti berumah di kampong senggang. Nyau dikenudi ka menoa endu Tampak mali belaki, sa bulan duablas rambang. They left the country of the dear-loved Burak who is forbidden to wear a sun hat, yet built her house amidst the senggang lilies. They left the house of the dear loved Tampak forbidden to marry a husband, yet in a month she divorced twelve husbands.
- 239—Kayoh entap orang enda gegawa ngejang ka menoa, orang munyi nyarik ka kelaya tikai senggang. The steady paddling of the people leaving the country is beyond words to express, the noise they made is like tearing a noisy senggang mat.

- 240—Antara menoa orang enda bulih sapenampai mata meda, enda bulih sapenikau rampang sempa. The distance between the countries is hardly far enough to look with the eyes, it is neither far enough to throw the refuse of the chewing ingredients.
- 241—Nyau tepantup di menoa Dayang genting pinggang pengitang tali chupai, Nyau dipansa ka saja menoa dara Lampah dada penempakap batu Mandai, They touched at the country of Dayang with a slender waist to which only the cord of a tiny decorated basket can be hung, Nyau dipansa ka saja menoa Sebedawang mungga batang kekilang mata bliong, They merely passed by the country of virgin Lampah whose chest embraces the Mandai rock, Nyau dipansa ka saja menoa Sebedayu mungga batu umbang tekesai mesai krubong kekura jaong. They merely passed the country of Sebedawang who cuts tree trunks into blocks and the adze goes like lightning, They merely passed the country of Sebedayu who cuts rocks into blocks and the chips fly off the size of a jaong tortoise shell.
- 242—Antara menoa sigi enda jauh sapengepai tunjok, enda bulih sapemeda mata nyengok. The countries are not far apart, aye within waving distance and hardly far enough to glance with the eyes.
- 243—Nyau tepantup di menoa Tembai Sugi Lawai Laut Senganan. They arrived at the country of Tembai Sugi Lawai Laut Senganan.
- 244—Tepantup di menoa Ulup Saputut Labong Kanggan. They arrived at the country of Ulup Saputut Labong Kanggan.
- 245—"Datai ari ni kita?" "Whence came thou?" And Lalu disaut orang enggau mulut nyambut ngentupang; the people answered readily;
- 246—"Datai ari sidi mata hari ngambi orang ti mati ngagai orang ti kleti lindong tiang." "We have come from the glorious sun to bear the dead away to the people who live in the shadow behind the posts."

- 247—"Penempa orang ti kita bai ari terata ujan nyala laboh bemiang mesi mesi, kali ka indu kali ka laki?" "To what sex does the person belong that you have brought from the shower whilst the sun is shining, is it a woman or a man?"
- 248—"Ti kami undan di penchalang ukai manang ukai menani, indu me tu ukai pungka laki." "That which we brought in the boat is neither a mere manang or an exalted one, it is a woman and not a man."
- 249—"Tu enda Lebah indai Tipah Lang Tarang? Endai! enti pia ngetu me unggal kita. Kami ka mai kita betuju ka limau antu bepuak ka temaga; ka mai kita betetak ka tebelian landak beranak serta dua." "Is this not Lebah the mother of Tipah Lang Tarang? Dear me! if so stop ye friends. We are going to invite you to aim at a demon like lime, whose centre is brass; we are going to invite you also to cut a porcupine iron wood, having two young plants at the same time."
- 250—"Enggai kami ditumbang umang serantara, kami ti lenyau tu budau diau di menoa, kami ti rempi tu simp i enda segala;" nyaut Tembai Sugi Lawai Laut Senganan, nyaut ka Ulup Saputut Labong Kanggan. "Indeed no, we that are dead are ever poor, we that are lost were sinful in the world, we that are pressed down are ever one-sided and not round;" answered Tembai Sugi Lawai Laut Senganan, answered Ulup Saputut Labong Kanggan.
- 251—"Kita ti tumbang ngumbai diri umang, aku tentang lebeh pengraja: kita ti lenyau ngumbai diri budau, aku peda kita pemadu kekira. Aku udah meda luan kita dientam tajau menaga. Kita sigi betirik, 'baka ai betirih manis,' kita sigi betam-
- "Ye that are dead assumed yourselves to be poor, I observe ye to be very rich: ye that are lost considered yourselves sinful, I see ye are wondrously well-behaved. I have seen how that part of your room where you store your jars is full of old menaga jars. Ye are indeed inheriting, 'as water in-

pong, 'b a k a p a n -
dong b e t a m p o n g
purih.' A k u u d a h
ngilau sadau kita
dientam t u k a u t i -
bang padi. A k u m e -
da luan kita dientam
saliman tajau m e -
nyadi. A k u u d a h
meda tempuan kita
diani ulun K a y a n
pungka laki. A k u
udah meda dapur ki -
ta di k e m e r a n k a
tungku besi."

herits the sweetness,' ye
are indeed inheriting, 'as
pandong is inheriting.' I
have seen your garret is
full of paddy bins. I have
seen how that part of your
room where you store your
jars is full of one kind of
menyadi jars. I have seen
the passage of your house
full of male Kayan slaves.
I have seen your hearth
with iron for the supports
of your pots."

252—"Nama dipeniti?" Ko "What is there to be afraid
Jiram isau tajam se- of?" says Jiram, the sharp
poh selam samak isau that was tempered
nyerenang. "Nama like the dragon's blood.
dipeniti?" "What is there to be
afraid of?"

Indah kra tuai kitai "Even our fore-father with
ngeradai mansa tu the greatest caution pass-
sulai ga enggau kitai ed this place and died; he
besengkuji ka badi practised with us the use
andai pulas tuai Ta- of the sword curved after
wang Kedungkang, the ancient Tawang Ke-
nya ti ngasoh iya dungkang, that which
tau nungkat langit enabled him to put sup-
landai enggau pungs- ports to the gentle de-
gai paku lawang? clivity of the heavens
with the point of the
nails.

Indah kra tuai kitai "Even the ancient Ungkok
Ungkok brani dulu the brave leader, who
ga enggau kitai be- practised with us the use
sengkuji ka duku of the chopper, died when
ngasoh iya pambu he looked for a wife at
ngiga induka Batang Bantan Engkerjang.
Engkerjang.

Indah kra tuai kitai "Even our ancient Emparak
Emparak mansa tu passed this place and
suyak ga enggau ki- died, he who with us
tai besengkuji ka isau practised the use of the
burak ditulong wak white isau, and was help-
empeliau arang. ed by the cry of the Arang
Wa-Wa.

Indah kra tuai kitai "Even our ancient chief
Buju ti pambu ga Buju that died, he also
enggau kitai beseng- practised with us the use
kuji ka duku; sayau of the chopper; a sad loss
pambu ari tikus Sabu
nunggang.

Indah kra tuai kitai

- Muli ti lesi ga enggau kitai besengkuki ka besi bari nya ti ngasok iya tau pulai ari tandang nguang. Nama ti depeniti ti besi bari tu, ga masai enggau najar diri di kaki kuta lelang? Angkat me unggal, umbas alai nangkap dajap badas nyingap tekuyong pasang.”
- was his death which occurred at the bend of the swift Sabu stream. “Even our ancient Muli that died, with us practised with a steel bar which enabled him to return from a temporary visit. What is there to be afraid of in this steel bar, well accustomed to cut a slanting barricade that was far from the village? „Up friends it is time to handle the sharp swords which are like the edge of the sea shells.”
- 253—Entak begili kaki be-
diri nunda kekandi
ngaki grenjang.
- At once were there seen numerous legs to be standing and moving like the roots of the kedandi tree.
- 254—“Dulu me nuan Tem-
bai Sugi Lawai Laut
Senganan Ulup Saputut Labong Kang-
gan.”
- “Lead the front thou Tem-
bai Sugi Lawai Laut
Senganan Ulup Saputut
Labong Kanggan.”
- 255—Nyau dipantap eng-
gau dajap ambis nge-
lipat baka penyepit
api : nyau dituju eng-
gau bengum balu
ambis gergusu baka
bunga ensabi : dite-
tak enggau isau bu-
rak nadai tekerupak
kulit ari : nyau di-
lempai enggau badi
andai nadai bisi sim-
pak sa jari.
- They cut them with a sharp chopper all folded like tongs: they aimed with the balu spear of untidy appearance like the mustard flowers: they cut at them with the white isau sword but not even the outer bark came off: they slashed them with the special sword, but not even a finger's depth did it penetrate.
- 256—“Uji kami mega nge-
rempi ka ili enggau
badi sempi; ka ili
enda alah sa puntang
nuba.”
- “Let us also drive them down stream with a flattened sword; the distance down stream is hardly enough to enjoy the sport of poisoning fishes.”

252.—*Isau* is the name of an ancient kind of Dayak sword.

256.—For *poisoning fishes* the root of the *tuba* is ground up and thrown into the water. Fish are thus speedily stupified and fall a prey to the spear or net.

- 257—Dituju enggau ben-
gum balu enda alah
sa penibar jala; nyau
dikesai ka enggau
badi andai ambis be-
serarai sa piak me-
noa. They aimed with the balu
spear without retreating
the distance of a net
being cast; then they
push them off with the
special sword and all
went off flying to one
side of the country.
- 258—Saja urat iya udah
dipantap enggau da-
jap, enti urat iya
udah ngerangkap
enda alah sa kayu
tanah sabrang; saja
penyau galong udah
disimpong enggau
duku andong nyentok
di kebong langit la-
tang. Although their roots have
been cut with a sharp
chopper, if they do spread,
there will be no room for
them across the river;
although the penyau ga-
long wood when lopped
with an andong chopper
could get right up to the
heavens.
- 259—"Kini ka pemai nuan
Tembai Sugi, Lawai
Laut Senganan? "Where are you going to
take us to, Tembai Sugi
Lawai Laut Senganan?
"Kini ka pemai nuan
Ulup Saputut La-
bong Kanggan? "Where are you going to
take us to, Ulup Saputut
Labong Kanggan?
"Kali ka nuan mai
kami merjok ka Nu-
nok kampung ja-
bang, kali ka nuan
mai kami ka Lanja
Makai mata besugi
tulang? "Are you going to take us
to jump to Nunok the
casiva country, or are you
going to take us to Lanja
Makai where the eyes are
filled with bones?
"Kini ka pemai nuan
Tembai? Kali ka
nuan mai kami be-
gagai ka Bukit Batu
Prabong Kajang?" "Where are you going to
take us to, Tembai? Are
you are going to take us
for a pursuing match to
Bukit Batu Prabong
Kajang?"
- 260—"Badu kita," ko
orang di prauh, "pu-
lai kita ngagai
brangai kitai belan-
tailintang. Putar ka
tentran kitai beban-
ang punggang, lipat
ka dajap badas nyi-
ngap tekuyong pa-
sang." "Cease ye," say those in the
boat, "return ye to our
boat with lantai from
starboard to larboard.
"Turn the shaft of your
spear that has a band at
the end, fold your good
chopper that is like the
edge of the sea shells."

- 261—Sitak merjok ka bidok betajok ka puchok bedil sa batang. They jump into the boat with the awning supported by a gun.
- 262—"Kita ti ngeluan ganggan di lengan nyakang batang, kita ti ngemudi sisi-sidi di jari maut tumpang. "Ye bow men strengthen your arms to prevent collision against felled trees, ye steersmen have all your wits about you on holding your rudder. Kemudi ka menoa, buka ira tali penchalang." "Steer towards home and undo your bow cable."
- 263—Laboh di sengayoh sapenyari rengguang; suar sitak beansar-ansar nadai tengenong; kayoh kesai sitak enda ngengasai datai di gensurai bepuchok nunggang; kayoh tumbak ubi sitak lelanyi baka kaki muji di singkang. The dipping of the paddles was similar to the feet of the crayfish; the poles kept perfect time without cessation; the splashing of the water with the paddles reached the tops of the gensurai trees; the paddling deep into the water was so beautiful, like the marching of the feet, full of fascination.
- 264—Antara menoa enda jaoh, enda bulih sapengepai jari tiga, enda bulih sapemeda mata dua, enda bulih sapenikau rampang sempa pinang chikana. The distance of the countries is not far, hardly far enough to wave with the three fingers, hardly far enough to look with the two eyes, hardly far enough to throw the refuse of the chewed areca chikana.
- 265—Bangkong nyau tetuntong ka menoa ini Menyambong Bulan, nyau tetuntong ka menoa dara Kinta Temian, nyau tepantup, di menoa ini Tasih Ai Seluli Kapas, nyau tepantup di menoa orang ti ngemeran ka lubok Sentarum Mas. The boat reached the country of mother Menyambong Bulan, the country of virgin Kinta Temian, the country of grandmother Ai Seluli Kapas, and reached the country of the people that hold possession of the bay Sentarum Mas.

- 266—Kelama nyau ninga teginsit di kain apit berengigit di papan pinggang. “Datai ari ni kita?” Ko dara Kinta Temian. “Datai ari ni kita?” Ko ini Tasih Ai Seluli Kapas. “Kita ari ni?” Ko orang ti ngemeran ka lubok Sentarum Mas. At length was heard the movement of the bark used by women in weaving to support the waists. “Whence came ye?” says the virgin Kinta Temian. “Whence came ye?” says grandmother Tasih Ai Seluli Kapas. “Whence are ye?” say the people who hold possession of the bay of Sentarum Mas.
- 267—“Datai kami tu ngambi orang ti rempi ngagai menoa kami di Munti Seni Segala lubang.” “We have come, bearing a person who is dead to our country at Munti Seni the round hole.”
- 268—“Penempa orang ti kita bai ari sidi mata hari, kali ka nya indu, kali ka nya laki, kali ka nya Manang, kali ka nya Menani?” “To what sex does that person belong whom you have brought from the glorious sun, is it a woman or a man, is it a mere witch-doctor or a more exalted one?”
- 269—“Ti kami undan di panchalang ukai tu Manang, ukai Menani; indu me tu ti kami undan ukai punga lelaki; Lebah me tu sayau rebah ninggal ka lantang. Enda kami tu niki; peda latak melutak mengkang di kaki; peda ploh mampoh kami tu nelusor dai; peda ploh idong kami baka grunong gri besi; peda ploh dagu kami baka teruntu ambun sa pagi.” “That which we brought in the boat is no witch-doctor, neither is it a more exalted one; it is a woman that we have brought and not a man; it is Lebah, alas, sad that she left children behind. We ascend not the house; behold the mud on our feet; behold the perspiration covering and dripping from our foreheads; behold the sweat of our noses is as big as a small brass bell; behold the sweat of our chins like the falling of the morning dew.”
- 270—“O enti pia mandi di ai berunsut langkang, kelisi ka daki ampek nyuang, kesai ka gari” “O if that is so, bathe in the river and first have a scrub, clean your body which is full of dirt, cast

tikai baru lekat di
blakang, sigi udah
digegelar ampan
geman 'tur lankang.'

off that old mat which
sticks to your back, it
has been entitled 'high
and dry.'

- 271—"Enti pia kenudi ka menoa dara Kinta Temian Endu Menyambong Bulan, orang sigi enda betanchang di batang Endang Endi, orang sigi enda berikat di tuga Lenga Bangi." "If so leave behind the country of virgin Kinta Temian Endu Menyambong, people do not tie up at the felled tree Endang Endi, neither do they tie up at the stump Lenga Bangi."

- 272—Kayoh kesai orang enda ngabai-ngabai ngerumban menoa, kayoh rumban orang sa kali benyawa, enda bulih sapengepai tunjok unjong. The paddling and splashing of water was without cessation to get home, and the hurry of paddling without resting, the distance was hardly enough to wave with the last finger.

- 273—Antara menoa orang enda bulih sapenikau sempapinang Kedundang, enda bulih sapemada mata mer-nong. Nyau tepantup prauh sida ti lama pambu di liu mabu alai neju ka tekukail. The distance between the peoples' countries is hardly far enough to throw the chewed refuse of the Kedundang areca nut, is hardly far enough to stare with the eyes. The boat of those who died long ago had arrived at the shallow still water where fish hooks are being let down.

- 274—Prau ruai orang di Sabayan nyau tepantup di riam alai ngeram sa putut bubu batang; bidok sida ti lama repok nyau tepantup di sida indai Adok pemadok mulong lemanta; sampan sida Ruai Danan ti lama danjan nyau tepantup di indai Anggan penge-lampan piring pegela. The ruai boat of the people at Hades arrived at the rapid where a batang fish trap is set; the little boat of these who died long ago had reached the mother of Adok and others who work sago flour; the little boat of Ruai Danan and others who died long ago had reached the mother of Anggan who prepares offerings.

- 275—"Penempa ti kita bai ari Peruai langit landai nunda bingkai layang?" "To what sex does that person belong whom you have brought from Peruai where the heavens are of gentle declivity like unto a flat sun hat?"
- 276—"Ti kami undan ari terutu ujan jatu indu me tu ukai punga lelaki, ukai Manang ukai Menani. Ti kami undan tu endu Lebah; udah kami ading nyabong tuntong bekubah ti belangkah bebulu menang. Ti kami bai di bangkong udah diading tengkurong rekong nyabong engkechong dikurong di tajau bujang." "That which we brought from where the rain falls is a woman and not a man, it is not a mere witch doctor nor an exalted one. That which we brought now is the dearly loved Lebah; we have already arranged her to set her fighting-cock of reddish plumage that commands victory. She whom we brought in the boat had been arranged by the sweet voice to set the deep red plumage cock to fight that which had been shut up in a moderate size jar."
- 277—"Dipansa ka saja menoa Sangjuara, dipansa ka saja menoa Sepatah Dua Nama. Nyau dikenudi ka menoa Sangjuara, nyau dikenudi ka menoa Emperaja Subok Endu Mangkok Chelebok China." "They had to pass the country of Sangjuara, they had to pass the country of Sepatah Dua Nama. Then did they leave the country of Sangjuara, then did they leave the country of Emperaja Subok Endu Mangkok Chelebok China."
- 278—"Kayoh nyong orang lalu sa tanjong dua besundang, kayoh besai orang dipansa ka di pantai nyadi pala tebiang, kayoh kebu sitak laju baka peluru leka snapang." "By putting on a spurt in the paddling, the people passed two parallel points swiftly, the splashing paddling of the people when they passed the bank turned it to a precipice, the hard stroke of the paddling was as swift as the bullet of a musket."
- 279—"Antara menoa sigi enda jauh, enda bulih sapengepai jari" "The distance of the countries is not far, it is hardly far enough to take a

kiba, enda bulih sa-
penampai mata me-
da. Nyau datai di
menoa raja Mandai
ti belalai nulis surat;
nyau dipansa ka saja
menoa raja Jegedong
ti belindong ngum-
pul umat; nyau be-
diri di penyurai
punggang penyam-
bang, diri di pala
tangga digaga na-
bong ngenkang.

good look with the eyes.
They have at last arrived
at the country of the king
of Mandai who hides
when he does any writing;
they passed the country
of king Jegedong, who
under cover collects
welded iron; they stood
at the further end of
the covered verandah,
they stood at the head of
the stair-case so closely
notched.

280—"Apu unggal, datai
ari ni kita, pala luan
kita nancham ka Sa-
bayan didabang?"

"Halloa friends, whence
came ye, the bow of your
boat is pointing towards
the great Hades?"

281—"Kami datai ngambi
orang ti tekesai baka
lantai mekang sa bi-
dang. Uдах ngara
orang ti nyara baka
pelaga betetak ba-
tang.

"We have come from fetch-
ing a person that was cast
off like the incomplete
lantai of a boat. We have
arrayed the people that
had been dispersed like
pelaga unstrung beads.

Dipansa ka saja kaki
tangga kita nengah
jalai pengelimpang.

"We merely passed your
stair-case and use the road
that avoids your house.

Kami klaong ka saja
menoa raja Jegedong
ti belindong ngumpul
umat.

"We avoided the country
of king Jegedong who
under cover collects the
welded iron.

Dipansa ka saja me-
noa nuan raja Mang-
gai ti belalai nulis
surat."

"We merely pass your coun-
try, king Manggai, you,
who hide yourself when
writing."

282—Sengayoh serta laboh
sintak belap-belap,
kayoh kesai sitak be-
guai baka penerbai
empong kasindap.

The paddles dipped toge-
ther and glistened, the
splashing paddling was
hurried like the flying of
the patron saint of the
bat.

283—Prauḥ bala mai oh
nyau tedinga ka rauh
wong Mandoh saring
gemuroh. Resak Ba-
ra nyau tedinga ka
gu wong Lunsā sa-
ring begu-gu.

The people in the boat be-
gan to hear the sound of
the Mandoh waterfall
ever so loud. Resak Bara
began to hear the sound
of the Lunsā waterfall
exceeding loud.

Wong Mandoh saring
gemuroh alai ng a-
ding orang ti lama
runtoh belaboh.

Wong Mandoh that sounds
ever so loud is the place
where people are arrang-
ed who died long ago
when shooting waterfalls.

284—"Enti kitai belaboh di
wong Mandoh sidi ka
jari kita ti ngemudi
maut tumpang, jing-
an kita ti nyeluan
ganggam di lengan
nyakang batang, be-
lubah kita di luan
nyang a h enggaika
kitai terempas di ka-
par batang, peda bi-
dok kitai ti lama re-
pok enggaika tepan-
sa ka lambok wong
belenggang."

"If we would shoot the
Mandoh waterfall ye that
steer must be cautious
with your hands in hold-
ing the rudder, ye bow
men be expert and streng-
then your arms to oppose
the felled trees; be care-
ful, watching lest our boat
dash against drifted
felled trees, see to our
frail boat lest it gets into
the mighty waves of the
waterfall."

285—"Nyampau penyidi
kita ti laki ngemudi
maut tumpang; kita
ti ngluan nyampau
penyingan ngeluan
ganggam di lengan
nyakang batang."

"Be wondrous cautious ye
men in steering and turn-
ing the rudder; ye that
command the bow be
strong in the arms and
prevent collision with the
felled trees."

286—Kayoh begaut sitak
beguai ngagai menoa
orang, sensunut
anyut peramut pi-
sang jernang.

And now, with hurried
paddling to reach
peoples' country, the boat
goes smoothly like a
brush.

Kayoh umbap orang
munyi reak majak ka
langgai Entulang.

The mighty paddling
of the people sounds
like the little waves that
enter the very source of
the Entulang river.

Kayoh rumban sitak
ngelantar nunda pe-
silar ular kendawang.

The hasty paddling of the
people causes the boat to
go swiftly like the kenda-
wang snake.

Kayoh sungkak di-
pansa ka di petanak
burak ambis tekebak
baka ditapak tekang
bangkang.

The spirited paddling of
the people passed the
petanak burak tree and
its bark came off in strips.

287—Kesoh tuboh aku
nyau datai di menoa
orang di Panti Laboh

The vapour from my body
has reached the country
of the people at Panti

Penan-nan. Surak
rabak aku nyau datai
di awak penggal
penkalan. Ampan ge-
man aku nyau nunjan
pengkalan alai nan-
chang ka sampān
ruan penchalang. Si-
kok rusok aku nyau
datai di tempukok
alai nudok tangkong
labu dalang.

Laboh Penan-nan, my
voice has been heard at
the landing place, my
teeth have bitten on the
landing place where
people tie their boats
from the ruan beams at
the bows, the sound of my
lungs has reached the
little hill where people
stand their dalang gourds
with pipes.

288—Sitak nyau jejendong
kra tengkurong re-
kong aku nengah
surong batang, nyau
ngindik pantai renik
dada nisik mengka-
rong labang, nyau
nunjan tangga ruan
sida Sabayan dila-
pan blas kengkang,
nyau meraka pala
tangga digaga aja
baka pala asu meng-
kuang, sitak nyau te-
tanjan nuju ruai sida
Jiram apai Sebengan
manok menang; lalu
niri ka seligi manah
mati gembar bera-
yang, nyandih ka
trabai sida menya-
wai lantang ditege-
lang.

The sweetness of my voice
has travelled gracefully
along the made batang
path, and has been heard
on the made steps which
are like the breast of a
field lizard, and has echo-
ed on the eighteen-
stepped ruan stair-case
of the people at Hades.
and has resounded
over the top of the stair-
case made like the long
head of a dog, aye even
has thundered towards
the reception room of Ji-
ram the father of Sebe-
ngan the victorious cock;
it has set upright a most
beautiful Seligi together
with a Brayang, and has
caused to lean the shield
of Menyawai which has a
large handle.

289—"Kait ka sarang Jelu
Rengayong uchong
disimbang, kait ka
ma kita Salau Lam-
ba digaga ngena be-
ruai jarang, klisi ka
kalambi lempai ka di
pemanggai purang
balang, begari kita
Mengkuli enggau si-

"Hook your scabbard Jelu
Remaung which is point-
ed one side at the top,
hang up your baggage,
Salau Lamba, which is
well made and sparsely
plaited, take off your
coats and hang them on
the shelf above, which is
made of purang balang

288.—*Seligi* is a spear made of palm wood. *Brayang* is a fish-spear with an arrow-shaped head.

rat kesumba sa pun-
tang, dudok kita Ra-
jin Tandok beserinok
dudok bedenjang bla
dudok nyerunkang
kita Jelu Rengayong
baka remaung ma-
dong lubang"

wood, dress yourselves
Mengkuli with red Tur-
kish waist cloths of one
length each, sit down
closely ye Rajin Tandok,
silently and facing one
another. Sit with the
knees up in front and the
hands and chins resting
on them, ye Jelu Renga-
yong, as a tiger guards
its lair."

290—Udah tebah dilah aku
nerengkah ka kita di
rumah panjai jemen-
tang;
Udah kumbai panjai
aku bla datai teme-
jai ngakar tengang.

The utterance of my
tongue has lodged up in
the long straight house;
After my continual call-
ing all have come in and
are seated in a row like
the tengang creeper.